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## Psychology

**MENTAL INFLUENCES.**—The importance of taking the inner consciousness as the controlling factor of life instead of the external world is insisted upon by Charles Brodie Patterson, in *Mind*. The external world is subordinate to the internal world and derives its importance from it. The force of life is not found in the external world, nor in the things we eat and drink. It is found in thought. Speaking of the influence of the inner world, he says:

"Sometimes we are inclined to think that thought is the very highest function of our being. Then we lay great stress on the intellectual side of thinking and declare that reason is the one supreme fact. But there is something more than reason in the life of man—something more than thought; there is something that produces thought and transcends it. Every thought contains a pic-



ture. We get an idea—a picture that corresponds to something definite in the outer world. So there is an element that brings the thinker in touch with the highest. The inner mind is passive. This inner presence makes for faith, happiness and love—the qualities of soul that cannot be pictured by the mind and that alone can fill the life of man. These different elements give color and tone to every thought and extend to all external things, which thus take on new coloring and new beauty. Because of the inner beauty of thought we recognize beauty in the outer world; for only what one sees interiorly is visible in the external realm. If we have gloom and distress in our minds we are related to the gloomy and distressful things in the outer world. If we have brightness and hope within us, then we see these blessings externalized. The outer world is a picture of the inner world. If our thoughts are neither strong, happy, nor wholesome, we cannot expect to express health and strength in the body. It is only by entertaining the best and strongest thoughts that the inner power of life is expressed."

#### THE MORAL PROBLEM OF COLLECTIVE PSYCHOLOGY.—

The study of collective psychology is comparatively new, but within recent years many have turned their attention in that direction. Scipio Sighele, writing in *The Humanitarian*, urges upon us the importance of collective psychology and discusses some of its problems. He gives as examples of collective works created by the crowd, language writing, legends and proverbs. The relation of the genius to the crowd is just the reverse of the commonly accepted relation; the genius is the product of the crowd. He says:

"To sum up in a word, genius is the power which reveals the truths slumbering in the unconscious thought of everyone; genius is that which finds the formula and furnishes the proof of what the collective mind has only roughly sketched or dimly seen in its obscure and anonymous work; genius is the great mirror in which thousands and millions of rays converge, and from which the light is diffused with a marvelous intensity.

"Great men," wrote Louis Bourdeau, "only fulfill a social function. They toss to and fro, but it is the crowd who leads them. The mysterious destiny which exalts them to glory or drags them back into nothingness is in reality only the sum total of the popular will and the popular aspirations. They think they are guiding a people; as a matter of fact they are only following the impulse the people gives them. The mission of the most renowned statesmen is, at bottom, to realize the desires of all, with the concurrence of all. It was not Peter the Great who molded Rus-

sia; it was Russia in process of development that created Peter the Great."

"We must not only acknowledge that collectivity creates its genius, just as all feeling produces its expression, as all confused and diffused ideas find their embodiment in a symbol; we must, moreover, recognize that collectivity corrects, develops and elevates the intellectual or moral conquests of individual genius. The sum of the ideas of a crowd at any given moment are always inferior to the ideas born of individual genius. Intelligence cannot be propagated in the crowd as feeling can, and consequently can neither grow nor improve by immediate and actual contact with the intelligence of others."

The problem of the part the crowd must play in the future next receives consideration. The crowd; that is, the people, deserve to be supreme. But this is not without its dangers.

"But we must recognize, and herein lies the gravity of the problem, that every despot, individual or collective has a great danger within himself—the danger of not always being adequate to his rights and his functions, because absolute power is a heating wine, a moral alcohol which may intoxicate and conduce to degeneration. We have seen how often this danger has become a reality and been the cause of catastrophes. The question now is, what means could be adopted whereby omnipotent collectivity might avoid the intoxication, the madness and the crimes which, in the history of the world, have ever been the rocks on which the despotism of the individual and of the crowd has foundered."

But the problem is not hopeless. There is a remedy:

"The required means is the education of the people; a means easy to suggest, but intensely difficult to put into practice; a means which seems ideally simple because it can be expressed in a single word, but which is, in reality, the synthesis of the whole of politics and the whole of philosophy."

The inferiority of Latin nations is traced to two causes: Their hereditary character and their inferior systems of education. The people are not adequate to their rights. If they were adequate to their rights the Latin nations would rise. The problem, then, is to make them adequate. The remedy, again, is education:

"I believe that the most certain means to victory, and victory not only in arms, but in the realms of the intellect and of morality, the means, in fact, to progress of every kind, is to be found in education and instruction.

"To bring the people to self-knowledge, to lead them out of their mental inferiority and moral unconsciousness, to give each individual the means of carving a place for himself



in life, and of regaining it if he chances to lose it, to let them think no longer that the only ideal is the bureaucratic armchair, but to develop the initiative of every individual—that is the true and only way of forming a collective mind upon a level with its rights, which, by holding in check its proud consciousness of power may be enabled to avoid the stumbling block of the intoxication of omnipotence, which leads to madness or crime.

"And the collective mind thus trained will be the better able to avoid this stumbling block, because the socialist tendency already in existence will have convinced individuals that by themselves they are very little, and that it is only when they are united one to another that they acquire any power."

#### THE NATURE OF THOUGHT.—

A series of essays by the well-known R. Heber Newton, D. D., on "Training of Thought as a Life Force," is just beginning in *Mind*. The first essay of the series deals with the nature of thought since it is necessary we should have a clear conception of its nature before we can expect to make much progress in its training. From very early times, down, the deepest philosophy of men has found in thought the substance of the universe itself. In the systems of India, in Plato, in the Old and New Testaments this philosophy is recognized. The universe is the thought of God. Dr. Newton says:

"Mind, which is the creative force in the universe, is, therefore, the creative force in man. The cosmos, which is, in its inner essence, thought evolved, has its earthly consummation in man, who is also, in his inner essence and substance, thought. Man is part of the universe, though the highest part. The force that evolves it evolves him. He is that force manifested in its highest form. All human forces are, therefore, as are all cosmic forces, in the last analysis, forms of thought. Man himself is a body woven around a soul—mind materializing itself. Each man is a distinct thought of God, carrying in him the divine potencies of the divine thought. As George MacDonald sings, in his exquisite little poem, in which the baby interprets the mystery of his own being: 'God thought of me, and so I grew.'

"All that man does upon the earth is done in and through the power of his thinking. Every deed is a projected thought. All his creative work is the manifestation of the one creative force—thought. Emerson called an institution the lengthened shadow of a man. But man is himself the shadow of his own mind. Every institution is then the shadow of a thought. Human laws, before they are written on the statute book, are written in man's mind. They are the forthputtings of

his thought concerning the social and political relationships of human beings. Every work of art is first a work in mind. The vision is seen inwardly before it is seen outwardly. The painter paints on the walls of the inner chamber of his mind before he puts brush upon the canvas. Before the great temple rises in marble, it has risen in the mind of the architect; and, if he be a genius in architecture, it has stood perfect and complete, an organic whole, in his thought before it begins to materialize itself upon the earth.

"The real dynamics of civilization are the potencies of thought. The forces working to evolve a higher social order are stored in ideas. The real energy in society is mind. It is man's thinking that makes every form of society. It is his change of thinking that destroys each form and rebuilds it again after a higher pattern.

"Plainly, then, thought is the real life-force of the universe—the real life-force in man. As such, it demands systematic training on man's part, in order that it may be fully utilized. In this utilization lies the accomplishment of his desires, the outworking of his purpose, the fulfillment of his destiny."

#### THE SENSES OF SAVAGES.—

Reliable information regarding the senses of savage peoples has been collected by an English physician, Dr. W. H. R. Rivers, which was gathered by him on Haddon's expedition to Torres strait and New Guinea. A translation made for *The Literary Digest* from *The Revue Scientifique* (Paris) says:

"In visual acuteness, the savages are superior to Europeans. \* \* \* This is doubtless due to the faculty and habit of observation. The savage is accustomed by necessity to notice the smallest details, and he finally acquires surprising facility and precision. But this special aptitude of noting details does not appear to be favorable to the development of the superior intellectual faculties: it would seem that the savage makes up for his advantages of sense by an inferiority of mind. And he is inferior also from the esthetic point of view: he does not appreciate the beauty of a landscape. Nearsightedness is rare with him; he is rather farsighted, and he adapts himself better than the European to passage from light to darkness; he also sees better in the night time. His sense of colors is but mediocre, to judge from his vocabulary. Everyone knows that Geiger and Gladstone several years ago asserted that the author of the Homeric poems must have been very little able to distinguish colors, because of the poverty of his vocabulary in terms of coloration. If this argument holds good—and this is disputed—certain savages can distinguish very few colors. Among those of Northern Queensland, there are only three words indicating color. In the island of Kiwai there is the same name for blue and black. The vocabulary would seem to show that the best

known color, and perhaps the one that was first distinguished from others, is red; those that are least clearly separated are at the violet end of the spectrum. Thus, on Torres strait, the savages never confound red and green, but they do confound blue and green. This imperfection is in marked contrast with the condition of the Esquimaux, who possess a highly developed color vocabulary. As for hearing, the savages under consideration do not appear to have visual acuteness superior to that of Europeans. But we must take into account the fact that the individuals examined were divers. This occupation does not tend to develop fineness of hearing. As for odor, here also there is no superiority over Europeans in sensitiveness. The sense of touch is rather finer, but susceptibility to pain is less. Finally, the sense of weight is very delicate, more so than that of Europeans. And this is curious, for these people have neither the abstract idea of weight, nor the corresponding word."

DOES THE SOUL SLEEP?—The Cartesian doctrine, that the Soul never sleeps, it is extremely difficult if not impossible to test. If we imagine that the soul has need of rest, then we must admit that sleep will be found in the next world, as in this. This, however, does not accord with our ideas of an immortal spirit, which has thoughts and sensations, which we on earth apply to mental conditions, which presuppose the action of the human brain; and our present existence furnishes us with no idea of the action of the Soul, without the action of the brain.—*The Sphinx*.

#### IN THE VALLEY OF SILENCE.

I walk down the Valley of Silence.

Down the dim, voiceless valley alone;  
And I hear not the fall of a footstep  
Around me—save God's and my own.  
And the hush of my heart is as holy  
As hovers where angels have flown.

In the hush of the Valley of Silence  
I dream all the songs that I sing;  
And the music floats down the dim Valley  
Till each finds a word for a wing.  
That to men, like the doves of the deluge,  
The message of Peace they may bring.

But far out on the deep there are billows  
That never shall break on the beach;  
And I have heard songs in the Silence  
That shall never float into speech:  
And I have had dreams in the Valley  
Too lofty for language to reach.

—Father Ryan.

#### Mental Science and Healing; Suggestion and Suggestive Therapeutics.

WHAT THE NEW THOUGHT STANDS FOR.—A "long-felt want" is truly supplied in this clearly expressed exposition of New Thought principles, written by Charles Brodie Patterson, one of the editors of *The Arena* and of *Mind*. The New Thought movement has many followers who do not have a clear understanding of its underlying principles, or of its distinction from Christian Science, but who merely consider that it is only a belief which is opposed to the old religious creeds and methods of medical treatment. What it really is this writer explains in a little booklet, with the above heading, published by the Alliance Pub. Co., New York, and sold for 10 cents.

The author states that within the last twenty-five years two great movements, thoroughly idealistic in their tendencies, have taken root in our own country and are now spreading to the uttermost parts of the earth. One is known under the name of Christian Science; the other, the New Thought Movement, the respective leaders of whom are well known. In the article the author first shows the beliefs held in common by the followers of each movement, and then, point by point is taken up wherein they agree or disagree, and which for lack of space we do not reproduce here.

After having pointed out the distinctions that exist between the two, the following outline of the New Thought and what it stands for is given:

"We do not believe that the New Thought had its origin in the mind of any one particular person or number of persons, but that it is as old as the soul itself. It is God's truth seeking to become manifest in the individual life. We believe, however, that Jesus Christ showed forth the great yet simple truths of life in as clear and comprehensive a manner as they have ever been given to the world. Yet we do not believe that he was the only great prophet of God, but that all peoples have had their prophets—that Buddha, Krishna, Mohammed, Zoroaster and Confucius were prophets of God, and brought life and understanding to the people.

"The New Thought teaches the universality of religion; that God's spirit is more or less active in the minds of all people, and that each individual receives according to his de-



sires and needs; that there is a natural evolutionary process in the life of man; and little by little he is unfolding to latent powers and possibilities; that the ideal man already exists, but the ideal is still seeking perfect expression; that man grows as naturally as does the plant or the tree, and that there is law and order from beginning to end; that law is universal, and it is through knowledge of universal law that man brings his life into oneness with the universal Life—into a condition of harmony wherein he expresses both health and happiness."

Regarding the attitude which should be shown those of a different belief, Mr. Patterson says:

"We would rejoice with all people when they rejoice. In whatever way any body of people, calling themselves Christian Scientists or by any other name, bring greater happiness and a higher and truer knowledge of life to others, instead of finding fault, let us gladly indorse that which they have accomplished. We know that whatever good is wrought is of the Spirit of God—in both thought and work.

"In defining the principles professed by the New Thought followers, we are free to admit that they do not always adhere to their highest ideals; but exception should not be taken to the law, but rather to the failure to live up to its requirements. The New Thought teaches that we should live from the center of life outward; that we should recognize the power of God working within us to will and to do. There should be such an outflow of faith and love and hope from the soul into the mind of man that his thought would really become transfigured, his body transformed, and God's kingdom expressed 'on earth as it is in heaven.' We believe that any reform that shall ever come into the world will not be through a work that deals solely with the external life, but will have its inception in the heart—in the soul and life—of man; that there is no problem in life that cannot be solved through a knowledge of the law of God—as it is written in the heart of man—and obedience thereto. The New Thought stands for a vital Christianity that goes to the very heart of things; that pays no attention to the letter or the form, but creates both letter and form for itself in perfect accord with the inner word.

"We have, therefore, no desire to build up any sectarian organization or to tear down any that now exists. We would say, with Paul, that 'the unknown God whom ye ignorantly worship, him we declare unto you.' God—who is in all, through all, and above all—worketh within you to will and to do. Having no sectarian organization, yet offering the right hand of fellowship to members of all religious denominations; having no belief in creed or dogma, yet recognizing the full rights of all who desire and feel the need of both: the New Thought Movement has not come to destroy, but to fulfill. It has not come to tear down, but to build up; yet that building will not be made by the hands of

man, but will abide in the hearts of the people—wherein their minds will become strengthened and their bodies made whole.

"While the movement is an aggressive one, it would antagonize no body of people. It is aggressive for the fundamental position it takes, being affirmative from beginning to end. It affirms the omnipotence, omniscience and omnipresence of God—with all that these words imply. It stands for a gospel of peace and good-will to all men. It is optimistic throughout. It declares that it is easier for man to be well and happy than to be the reverse. It is easier to go *with* the law than to put one's self in opposition to it. Losing the idea of itself as a sectarian religion, it finds itself in reality a Universal Religion."

THE POWER OF I CAN AND I WILL.—"The world is looking for 'I Can and I Will' people," says W. W. Atkinson, in *Suggestion*. "It has places ready for them—the supply does not begin to equal the demand. Pluck up courage, ye unfortunate ones, and begin the fight by banishing Fear from your minds. Then start to climb the ladder of Attainment, shouting 'I Can and I Will' with all your might. Do not bother about the upper rounds of the ladder—you will reach them in time—but give your whole attention to the round just ahead of you, and, when you have gained a firm foothold on that, then look at the next one. One round at a time, remember, and *give your entire attention to each step*. Climb with Desire, Confidence and Will inspiring each step and the task will seem much easier. You will be conscious of some mighty force attracting you upward and onward and aiding you as you progress.

"He who thinks 'I Can and I Will' thoughts attracts to himself the 'I Can and I Will' forces in his neighborhood, all of which tend to strengthen him in his work. Like attracts like in the world of thought, and everyone of us is a magnet drawing to himself qualities corresponding in kind to those uppermost in his mind. Think for a moment and you will realize the truth of this statement. 'Thoughts are Things.' 'Birds of a feather flock together,' so be careful what kind of thought-birds you allow to dwell in the regions of your mind.

"If you are an 'I Can't' person, change your tune at once. The more you say you can't, the more you will find that you really *can't*. If you fail to feel the 'I



Can and I Will' vibrations within you, just start today and say 'I Can and I Will'; THINK 'I Can and I Will'; ACT 'I Can and I Will,' and you will find that before long verily you CAN and you WILL.

"Remember that one note of the violin, if constantly sounded, causes the mighty bridge to vibrate. Bear this in mind and repeat the words over and over; *think* them over and over; *act* them over and over in your mind, and in time you will be conscious that the vibrations have commenced and that the mighty structure of your being is quivering to the keynote, 'I CAN AND I WILL.'"

**MORE ABOUT THOUGHT CONCENTRATION.**—Probably no subject in the line of Mental Science at this time is attracting so much attention or is the theme for more articles than that of "Concentration." Nearly every one of our exchanges has something to say about it. The vast importance of learning all there is to know about it will be better appreciated when it is considered that no great act in life was ever achieved that did not have for its basis the concentration of the thought forces.

The leading article in *Freedom* (April 3), written by Edgar Wallace Conable, casts more light upon this subject. He states in his introduction that:

"Everything that lives, thinks, and when intelligent thought is supplemented by concentration, there is no power on earth or in the heavens above that man cannot cope with.

"Thought, unaccompanied by concentration, accomplishes very little. Some are able to concentrate their thoughts more readily than others, and can, therefore, act more promptly. But there has been no great undertaking in the history of the world that was not preceded by earnest concentration of the thought forces; and just in proportion to the ability to concentrate the thoughts will desired results be reached—provided, always, that conscientious, intelligent thought is employed.

"If you wish to succeed in any line of business, concentrate your thought forces upon that business and you will surely reap the fruits of your desires. If your aim is success in any of the professions, in music, literature or any of the arts or sciences, the employment of intelligent thought concentration will alone insure the consummation of your aspirations. The ways and means will come to you easily, and that which had previously appeared like a difficult undertaking will lose

its complexity, and the road will be traversed with ease and delight.

"But when you are seeking that which you desire through the medium of thought concentration, you must not get the idea that you are drawing upon some mysterious force for your supplies, located in an unseen and impenetrable realm. You must concentrate your thoughts upon the I Am within your own brain—that wonderful force and power within yourself that will never lead you astray. Other forces outside yourself cannot be depended upon; besides, you lose your own individuality when you try to draw strength and power outside your own reservoir of supply. This reservoir is never empty; it is constantly filled to the very brim with all the wisdom of the ages, and more. Its resources are inexhaustible, and you have but to drink of its crystal waters to be illumined with the fulfillment of every ambition. There are no dregs in this reservoir, and, consequently, no filtering process is required. Drink your fill, and then drink some more, and the whole world will put on new raiment. The sunlight in your soul will radiate and not only illuminate your own pathway, but that of every human being who comes within the radius of your aura.

"In the process of thought concentration, one comes into close and harmonious touch with one's self. But in order to do this you must first have implicit confidence in yourself—in your own ability to accomplish anything and everything you undertake. If you distrust yourself and go around seeking help and advice from others, you will never succeed in anything and will constantly appear in the light of a weak-minded, dependent creature, commanding the respect of no one. Better die and try it over again than to struggle along in a half-baked condition. You are not only hindering yourself, but you are obstructing the progress of others. Better command your energy and fling it higher.

"All life is endowed with a divine self, and when this divine self is given full and complete recognition, there are no limits to the achievements attainable. The divine self in man is the I Am within; the God of life; the element of eternal existence that never sleeps and knows no death. This is the eternal force within man that flies aloft when debarred of proper recognition and an inhabitable body is denied it. This is physical death.

"It may be pertinent to here give a few suggestions as to the most effective methods of concentrating the thoughts upon any desired subject.

"First—In the early stages of development absolute quiet is essential. Anything that disturbs the chain of thought is a material hindrance. If convenient an unused room should be secured in which there is, at least, one window admitting sunlight. This room should be thoroughly ventilated each day and the sun allowed complete access, except at the time of sitting for concentration, when it should be made as dark as possible. A certain half hour each day should be devoted to the work. Regularity as to the time is im-



portant. There should be but one occupant in this room and care should be taken to avoid interruptions. It is best to lock all door connections.

"Second—Sit in an easy chair that will afford you the greatest amount of comfort. Face the north. The north is the home of the positive pole. Rest your hands in your lap, interlacing the fingers, but avoiding bringing the ends of the thumbs together. In this way you establish an unbroken magnetic circuit. Low-seated, high-back chair is preferable. Lean your head back on a small, soft cushion that no one else uses. Place both feet on the floor. To cross the legs is to check the free flow of the life currents. To use a high-seated chair has the same effect, as there is a strong pressure on the under parts of the thighs. Persistent pressure here will in time produce paralysis in some portion of the body. As you lean your head back, turn your eyes upward in the region of the brain called the cerebrum. This is the intuitive part of your being and is the seat of divine life.

"Third—At this stage you relax every muscle and become perfectly passive and receptive. Every positive condition must be removed. It will take some little time to accomplish this, but perseverance will surely find its reward. Now give the divine self within you absolute recognition. Recognize the fact that within the cells of your own brain lie latent powers, that if brought to the surface and externalized, will enable you to accomplish anything on earth that you desire to, and some things in heaven. You are not appealing to a power outside yourself, as some are wont to do with disastrous results; but you are simply recognizing the power and strength and intellectual forces contained in your own being. You are learning to know yourself and understand the secret of placing confidence in your own abilities. There is nothing in the world that you wish to know, no matter how apparently obscure, that you cannot master by persistent introspection—self-study and self-development. But your wants and desires must be earnest and honest and free from every semblance of selfishness and greed. Your heart must be overflowing with love for every living thing. You must know no enemy. You must recognize the fact that all mankind is on an equal footing and filled with the same divine essence of eternal life. There must be absolutely no doubt in your mind about this. The fact that there is here and there a distinctive difference in individual unfoldment, creates no class distinction. Because the average man thinks himself superior to his neighbor does not make it so. Persist in concentrating your thoughts upon that which you are striving for. They will want to think of everything else at first, but you must bring them back as often as they wander, but not in a positive, irritable mood. If you do this you might as well stop short, for you will meet with disappointments all along the line. Patient calmness will have the same effect on refractory thoughts as on a balky horse.

"These suggestions, persistently and honestly followed out, will bring you success in

every department of life. No aspiration is too high of attainment. No desire, backed by sincere motive, is beyond your ability to consummate. The wisdom of the gods is yours. Just take your fill.

"While still in your concentration posture, remember this:

"All Truth is available.

"The Universe is founded upon eternal, immortal Truth.

"Thought, concentrated, is the ever-existent creative force.

"The I AM within you and within me is the beacon light that guides the Star of Hope in its search for Truth.

"Find the Truth, my friend.

"It is the conqueror of death."

### HELEN KELLER AND THE POWER OF CONCENTRATION—

What can be accomplished by absolute mental concentration is well shown by the following account of the work of Helen Keller, published in the Chicago American:

"Miss Keller has just succeeded in passing her mid-year examinations at Radcliffe college. She has passed most creditably, competing with scores of young women, among the most intelligent of the country. Miss Keller has been from her birth deaf, dumb and blind.

"In her case, absolute mental concentration has replaced all of the three faculties which all of us would consider essential to the acquisition of knowledge.

"Helen Keller cannot hear a word that is spoken, but she places the tips of her fingers on the throat of her teacher, knows everything that the teacher says, and assimilates the knowledge.

"When you talk about the difficulties in your life, does it not make you ashamed to think of a young girl who studies higher mathematics with the sole aid of the sense of touch?

"Helen Keller has never heard the sound of a human voice, yet she has thoroughly mastered the English language and has passed examinations in French and German, in Latin and Greek.

"Miss Keller is sightless, yet she writes on the typewriter as rapidly as any expert, and the work which she prepares for those who teach her is just as neat as that of any girl in her college.

"It is not alleged that Miss Keller is a young woman of vastly superior natural ability.



"She has succeeded marvelously because, while her affliction has made her work harder, it has saved her from the distractions which keep so many of us from working at all.

"DEAF, DUMB AND BLIND, the ordinary diverting pleasures of the world are denied her. Her moral courage, refusing to submit, finds refuge and expression in intense mental concentration, with the results mentioned.

"Concentrate your mind. Don't be beaten in life's struggle by a young girl who cannot SEE, cannot HEAR, cannot SPEAK."

PSYCHIC INFLUENCE IN THE PRACTICE OF MEDICINE.—"A legitimate practice of medicine," says Dr. J. C. Culbertson, in *The Journal of the American Medical Association* (March 9), "takes cognizance of all psychic influences and turns them to account in a treatment of disease. The personal influence of a physician should always be firm, not vacillating, positive and never negative. These attributes tactfully administered are sedative and may be anesthetic and narcotic. They possess the therapeutic property of being able to allay irritability and excitement. \* \* \* The wise man who is a successful practitioner uses his personal influence as a stimulant, sedative, anodyne, narcotic, anesthetic and nervine; and does it systematically, as though it were as important a therapeutic measure as the giving of a tonic, purgative or opiate. It is this personal influence that makes some men great and others small. All that is known of the entire materia medica, as well as other resources in the art and science of medicine, are as wide open to the command of one physician as of another, and the differentiation between them is founded upon but two accomplishments: ability to diagnose pathological conditions and a systematic use of personal influence in the treatment of disease. All other therapeutic aids are but valuable adjuncts, not one of which is to be for one moment in the slightest degree deprecated, for they are cofactors of the greatest importance. It is this systematic use of the personal influence

of the physician that gives any foundation to Christian Science or faith curists. Eliminate this one powerful agent and there is nothing left of a visionary vagary."

MENTAL CONDITIONS PRODUCE EXPRESSION.—That expression results from mental conditions is corroborated by the words and expressions of the greatest orators and thinkers. Socrates says: "Every man is sufficiently eloquent in that which he understands." We hear Professor Lewis B. Monroe saying: "When your thought and purpose so thoroughly mold your expression that the latter perfectly reveals the former, your art is faultless."

That thought and emotion are regnant in expression is shown by the familiar fact that expression reveals to the audience the ruling state of the speaker's mind at the time.

If there is a struggle to remember, expression shows it painfully. If the speaker is cognizant of himself, expression tells the tale unmistakably to the audience. If the central idea to be set forth by the speaker is dominant and there is a burning desire to accomplish his ambition, the delivery will be energized just in proportion as such an idea rules.

Earnestness beams from the countenance. Proper feelings stir the soul. The speaker seems to be aglow to his finger tips.

The speaker directly addresses his audience and secures attention and sympathy by his own personality. It is then he magnetizes if such is possible with him.—*Werner's Magazine*.

#### DR. PITZER'S CORRESPONDENCE COURSE OF INSTRUCTION.

For the time being Dr. Pitzer, of Los Angeles, is offering special terms on his correspondence course of instruction. All interested in this work should write him at once. See his advertisement in this magazine.



## WHAT IS MENTAL SCIENCE?

**W**E read so much about this new science (if, indeed, it may be called a science) that we have become curious to know about it. What does it teach, and can its teachings be made practical, is our query.

I have thought some upon it, and investigated some, and will freely give my conclusions as far as reached.

It is now becoming popular to investigate everything freely without pre-conceived opinions, for the sake of truth. Never in the history of man has there been such a desire to know the truth as at the present time. The simple, ungarished truth, freed from all unbiased opinions, is sought.

Mental Science, I am proud to say, was first promulgated by a woman; a woman enthused with a noble spirit, lofty ideals, and emancipated from all forms of enslaved thought.

Mental Science is pre-eminently a study by which a man gains a more perfect knowledge of himself. As a theory, it surpasses all others in interest and exceeds all in practical results. It points, conclusively, to a universe of law and order; to a oneness of life and harmony; and to man's unlimited power. It teaches how to control individual destiny; how to place ourselves in harmony with our environments, and how our greatest happiness may be attained through the attracting power of love. It explains that our lives have no limitations or barriers, no perplexities or sorrows except what we make ourselves. It teaches that all things should be considered and dealt with, accordingly as they seem to us, NOT spend our vitality in attempting to determine what they really are.

Mental Science is constructive. It recognizes the fact that conditions result from causes, that all conditions are good in their time and place, or they would not have existed. This statement is inherent in matter; that the polarization of every atom of matter constitutes the universal mind, concentrating at the magnetic centers of the universe, which is omnipresent, omnipotent, and omniscient. That each atom of substance is

but a part of the one great whole, which is related to, and in communication with all other atoms of the universe.

The meaning of this statement appears stupendous when it is considered that your body and mine is composed of these atoms, and that by the adjustment of our mentalities—our chief magnetic centers—we can come into harmonious communion with all nature, which means soul communion with all other human beings HERE and NOW.

The terms cohesion, gravitation and love, express but varying degrees of creating power. All manifestations in nature are brought into being according to, and along the lines of attraction and repulsion—a natural selection—by which all atoms take their proper places in all created forms. This seems strange to us because of our ignorance of the attributes of matter.

Our early ancestors sought for the creation of all things only through a miraculous cause, and NOT through law. Like creations are always obtained when like conditions exist. This is an immutable law, to understand which, and how to manifest *at will*, comes within the purview of Mental Science.

Through this study we learn that man's want of conception of fundamental laws, and his ignorance of the nature of his own being, have been the only causes of his suffering in the past. By it we learn how to develop into active use the latent power within us that we may become masters over, not only ourselves, but all things, terrestrial. This may seem an extravagant statement to make, but will you test it?

Mental Science is in full accord with the evolution principle; but does not concede that man evolved from a monkey more than from a tree or rock. All growth is evolution to the extent of the conserved experiences of that growth. Creation is as much in progress to-day as ever.

"As a man thinketh in his heart, so is he," is a basic principle of Mental Science. Man IS what he believes; and he CAN BE what he earnestly desires to be. The sequence of a changed mental condition is shown in a changed physical body. The law of compensation demands justice in all we think as it does



in what we do. Mental Science is perfectly in accord with Christ, when He said: "If thou canst believe, all things are possible to him that believeth." Haven't we had ample proof of this? Haven't we always believed in suffering and disease, and haven't we always had it? Christ, in effect, said: "If thou canst believe in wealth, health and happiness, they are possible to him that believeth." Would you not rather throw away your burdens, be entirely free from them, than continue to carry them longer? Mental Science teaches you how you may do this, and MORE: It affirms the words of Christ, that the "Kingdom of Heaven is within you"; and that your God sits there, waiting for your recognition.

Again: Mental Science teaches that we are not beggars; that because we are not in full enjoyment of all that we need, it does not follow that there is a scarcity, or that we are unable to procure it; but that we have not risen to the true dignity of our true selves, TO COMMAND IT TO COME TO US. It teaches that perfect happiness depends upon the mental attitude that we hold towards ourselves and surroundings; that to strive for our desires, putting our faith in them, WORKS THEIR ATTAINMENT. Do not think that we can remain inactive and have our desires flow into our arms. It requires sufficient faith in your desire to *compel you to act*. It was this kind of faith that Christ meant when He said: "Verily I say unto you what things soever ye desire, when ye pray BELIEVE that ye have received them, and ye shall have them." Physical effort combined with the attractive power of the subjective or

This science does not enslave the mind but liberates it. It leads the individual to believe in himself. It does not antagonize any religion, sect or creed. Any person can accept its principles, if they maintain freedom of thought, without which it would be impossible to accept any principle that carries the banner of eternal progress.

A. LOVELL BAIN.

**THE VALUE OF A SMILE.**—When in the midst of life's hurry and worry, we meet a smiling face, it seems a perfect God-send, and we sometimes think, when seeing how much woe and suffering there is in the world, that if we would, each of us, smile more, life would be so much easier to live for all of us; for a sunny face brightens both the owner and the beholder. The trouble with us is that when we take the pains to smile we feel that we are doing it solely for somebody else's benefit, while it is "life and health and peace" to ourselves in many ways. For one thing, it is morally impossible to snarl at the same moment we smile; for, in spite of us, our voices will soften to keep the smile company; neither can we fret; and so both snarling and fretting have to go—and good riddance! Worrying, too, is banished; for an entirely different set of muscles is brought into play, those which make a smile utterly refusing to be used in making people unhappy.

Let us make this a matter of duty; for a smile is the hygiene of life, just as surely as sunshine and fresh air. If you do not feel like smiling, then all the more, I say, smile; life's affairs will begin to mend with you from this hour. Strange that a melancholy mood of the mind should go with a downward curve of the mouth, while a serene and equable frame invariably accompanies an upward one! But so it is! Let us then make it the business of our lives to cultivate this "upward curve!"

With these faces of ours, which have been set for so long in the frown of discontent, or of worry, it may be a little hard at first to coax the unaccustomed muscles; but once we get the physical habit established, the nervous energy will travel the same route over and over, without thought or volition of ours; and whether reckoned as cause, or as effect, the victory will be worth the winning.—*Expression.*

## Kaballah! Occultism! Psychology!

KARL H. VON WIEGAND

and

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Esoteric Wisdom and Occult Power Soul Unfoldment.



**Metaphysics and Speculative Philosophy;  
"Christian Science," Faith Healing, Etc.**

**MIND AND MATTER.**—For two thousand years the relation of mind to matter has been a puzzling problem and will continue to be a mooted question for ages to come. This is because there is no way of determining whether this or that theory is true. Idealism and materialism each still have their adherents, and still others believe that neither mind nor matter produces the other, but that there is no causal relation whatever between them. They co-exist, the only relation being simply a temporal one. We see the idealistic view presented quite often, but the materialistic less frequently. Fred G. Hickenlooper, writing in *The Free Thought Magazine*, gives a statement of the materialistic view as follows:

"There are two 'things' that always have been and always will be—Matter and Motion.

"In the beginning, figuratively speaking, atoms were separate and apart, but in motion. They were in all shapes, round, rugged, pointed, hooked, etc. Now as time passed these atoms tended to collect—that is, the hooked ones. The round and smooth passed on, leaving their unfortunate comrades to whirl and turn forever in a conglomerated mass.

"These death-traps grew larger and larger, all the while detaining atoms of use.

"They grew to be planets, the planets were vast organisms because they could feed themselves and grow. But lesser organisms now began on these planets. The simplest organism was a single-hooked atom that bundled itself up with other atoms, but there were myriads of different forms in which these atoms collected. These, in time, were forced to battle, as Darwin fully describes, and only the ones best adapted to the surroundings survived.

"Grass grows upward, the ancient wars forced every species of growth to take up the least room possible. The long, slender reed has a history carved in its growth that reaches far beyond the eyes of man.

"All of these things are quite natural and possible when you consider that they have all the time necessary. None of them require supernatural power; they are simply results of motion or matter.

"Mind itself is only a mechanism formed of matter and motion. It is the highest state of mechanism. The best perfected mind is that in humans; next comes the minds of other animals, and it decreases until it is imperceptible and loses itself in plant life. We call it a 'nervous system' in plants, but, neverthe-

less, it is a grade of mind. Mind is the highest attainment of matter and motion.

"Heat, Light, Sound and Electricity are, of course, only other features of matter in motion.

"Their most peculiar part is the way they act upon the network of brain.

"Are the people going to be lazy enough to take for granted that all these interesting things are in the hands of a Supreme Being and try not to work out what they themselves are?

"A Supreme Being would be only a side issue.

"Some day we may look back at the present time as an age of superstition. Then we will appreciate a select few, as Spencer, Ingersoll, etc., to the exclusion of Emerson, Whittier and the rest of the band of Sunday school superintendents."

**ELEANOR KIRK, ON VIBRATION.**—In answer to one of her correspondents, Eleanor Kirk says in her *Idea* that vibration is: "The cause of everything that we see, hear, feel, smell and mentally sense, without the aid of sight, hearing, smell and sensation.

\* \* \* Enthusiasm and appreciation—both mental attributes—are the results of solar vibrations. These are the finer vibrations that penetrate the grosser part of the mind, which we call the body, and produce the sensations which so many people experience. So it comes to pass that, in the largest and truest sense, a sensation is the effect of a vibration.

"The higher 'mental vibrations' are typified by spiritual love, enthusiasm, peace and joy, and on the steadfast possession of these qualities we must depend for health, power, harmony, success and perpetual youth."

Proceeding, this talented writer remarks that the child is an unconscious absorbent of the life-giving solar rays. Until he becomes mature and comes in contact with the cares and vanities of the world, he continues to absorb the swift vibrations which kept the health so perfect in youth. Later, when he has grown heavy, disagreeable and unhappy, the finer vibrations can no longer vivify the flesh and the descent to sickness, weakness and old age is sure and continuous. In order to avoid this fall, she thus expresses her opinion:

"Every child should be made acquainted with the theory and practice of vibratory force—the power that creates worlds and suns, that constructs everything that we see, that sings the bird and writes the poem.



"There is no reason why a child should not know as much as his elders concerning the cause of these vibrations, where situated and how manifested. Children who are being taught these things are perfectly delighted with the details. 'Robinson Crusoe' and 'Aladdin's Lamp' are relegated to the rear when these solar stories are being told. It is wonderful how they take hold of the mathematical part of the study. The difference, properly described between a high and a low rate of vibration, is immediately understood and intensely appreciated.

The only difference between mind and body is a difference in vibration.

"The mind is the higher vibration and the body is shaped to it. The reason that people grow old and die is because they load this creation of mind with earthly things. They gravitate toward the ground as naturally as a stone falls. They become too dense for sun vivification. The strenuous work of the world that crowds out universal love and spiritual enthusiasm; a false ambition, jealousy, miserliness, fear and anxiety are so many weights that drag to the grave. Ever since the world has had a history this gravitation has been irresistible.

"These lower earth vibrations are not what we want. They are what the race has always held to. But is there any use, any reason, in continuing this march from the cradle to the grave? Because everybody has always looked downward, is it any reason why we should?

"Lift up your heads, O ye gates! and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is the King of Glory? The Lord, strong and mighty; the Lord, mighty in battle."

"Who is this Lord? we may also ask.

"He is the creative energy that abides and has always abided in every being that ever lived. This force, this everlasting love, this almighty wisdom has been obscured by the somber and heavy earth vibrations. We have bowed our heads instead of lifting them up—our heads with the five avenues of intellect. We have closed the doors of the mind against the entrance of the Most High thought, the Lord of heaven and earth, the King of Glory. In other words, our vibrations have been of the earth carthy. We have given the Sun of Righteousness no opportunity to vitalize and beautify these temples of the Living God. We have hidden ourselves from the source of all happiness, and with bowed heads, crooked shoulders and lame legs have traveled down hill instead of seeking the Hill of the Lord. Whoever ascends this hill must have 'clean hands and a pure heart'—in other words, must desire above all things to be in harmony with the creative power of the universe.

"Death or disintegration follows the absorption of vibration. Some people are like cannon balls in mind and body. They roll round on top of the earth and finally tumble into the holes for which they seem to have a true affinity.

"The delight in a poem or the composition of a poem, the keen enjoyment of a sunrise or

sunset, and of the thousand and one beautiful things which quicken the circulation of the blood and arouse the *medulla oblongata* to new vigor, which is attested by the spinal creepiness with which many of us are familiar, are all produced by the higher sun vibrations. Blessed is the spine that can creep and the blood that can course quickly through the veins. Introduce the great solar orb to your own solar plexus, which last is as much the center of your universe as the first is the center of the outer universe. After this introduction cultivate a loving intimacy with your faithful neighbor. He will never desert you, unless you crawl into cellars and dark corners and look down instead of looking up. Then it will be you who turn away from him. He smiles upon the just and the unjust and is ready to warm and enlighten all who will only stand in the open."

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VEDANTA PHILOSOPHY—Is one of the oldest Indian systems and accounts for universal matter and spirit and the religious and ethical duties arising from existence. Comprehensive as it is, it is impossible to condense it in a few words, but the following, on the primary idea of Vedantism, taken from *The Light of the East*, contains much:

"The primary idea of Vedantism is that the entire universe is Brahman or God, of which all that can be said is that it exists, perceives and enjoys. It is purely subjective, for there is nothing out of itself to contemplate. It is eternal, changeless and illimitable. The phenomenal universe is due to this universal self or unity, but as the causer, Brahman is conceived through the resulting phenomena and conditions of thought, and, therefore, differs from the unconditioned Brahman, which is far beyond the power of conception. The worlds and the things which they contain are mere phenomena non-existent apart from the condition which created them; but still they are phenomena actual and real under these conditions. It is a great mistake to suppose that Vedantins think that the universe is unreal and a mere mirage. The universe is Brahman, and apart from Brahman is naught. Thus the phenomena, while they exist, are real; but on their cessation naught exists but Brahman. The soul is Brahman, but it fails to perceive the truth, because it finds itself among the delusive phenomena. But as soon as the Self perceives that it and Brahman are one, that Brahman is all in all, the deception is exploded and the soul is released from the delusive appearances which had bound it. Brahman or God, the Self or ego, are, therefore, the same while under delusions of universal phenomena. The attainment of knowledge of self inevitably effects release from delusion and absorption in Brahman again."



## Hypnotism, Mesmerism and Magnetism, Dreams and Visions.

### EXPERIMENTAL HYPNOTISM.

BY DRS. BERTILLOX AND PAUL MAGNIN.

The part the emotions play in the phenomena of hypnotism has been until this time too little studied. Braid gave a sufficiently exact account of the influence of sympathy in the production of hypnotic phenomena, because he declared that hypnosis was impossible without the consent of the subject. In another part of his "Treatise on Nervous Sleep," he indicates the power of sympathy and imitation and their intervention in the production of hypnotic phenomena.

Moreover, to place hypnotism, as Braid, Liebault and many contemporaries have done, under the dependence of attention, is to recognize implicitly the importance of the emotions. Attention always has an emotional state for its cause. On this subject M. Ribot expresses himself thus: "Man, as the animal, gives spontaneous attention only to that which touches him, to that which interests him, to that which produces an agreeable, disagreeable, or mingled state."

What is true for spontaneous attention is still more so for voluntary or artificial attention. Obtaining artificial attentions rests essentially on the following process: To render attractive by artifice that which is not so naturally. That amounts to saying that you will not secure enough attention to hypnotize or fascinate if you do not know how to interest the subject in the mental operation you wish to realize in him.

We shall not undertake to determine what part the different emotions inspired by the operator—sympathy, confidence, respect, admiration, etc.—play in the production of hypnotic phenomena. We shall confine ourselves to giving the general results of our personal observation and will add some experimental facts.

The intervention of the emotions is manifested in the three following conditions:

1. In the primitive production of the hypnotic state.
2. In the realization of hypnotic and post-hypnotic suggestions.
3. In the experimental transformation of the emotional states.

It is undeniable that sympathy plays an important part in the submission to the operation of hypnotism and in its realization. We have often expressed our opinion in the following form: "If you wish to hypnotize a subject easily, begin by getting his confidence." It follows from that proposition that the hypnotist who unites in himself in the highest degree those qualities which inspire confidence will be the one who will attain the highest success in his practice and will obtain most easily the profound stages of hypnosis. On the other hand, a man endowed with an unattractive character will find difficulty in hypnotizing. That is, the qualities favorable to the practice of hypnotism are the same as those which have been considered indispensable to an orator. A suggestive physician should be not simply a clinical experimenter, but should also realize in his person the *"vir bonus dicendi peritus."*

The idea of personal interest, which must be considered as one of the emotional states most capable of stimulating the attention, should also be utilized. Thus a person who is absolutely refractory to hypnotism when it is simply to try an experiment without a useful end, becomes eminently susceptible when it is a question of rendering him a service and of curing a troublesome symptom.

We have frequently said that the presence of a person antipathetic to the subject was enough to neutralize our influence. It is, therefore, best to be assured, before trying to hypnotize, that no one is assisting who is disagreeable to the subject.

All these considerations allow us to affirm the important part the emotions play in the production of hypnotism.

2. When hypnosis has been obtained, the realization of the suggestions is still under the dependence of the emotions.

Professor Brouardel, discussing, in his course of legal medicine in 1887, the



question of criminal suggestions, did not hesitate to express his opinion in the following terms: "The somnambulist obeys only the agreeable or indifferent suggestions which are made to him by an agreeable person. Delboeuf came to the same conclusion after having held a different opinion. The statement of Professor Brouardel has caused some lively controversies between the representatives of the Ecole de Paris and the Ecole de Nancy. It seems to us untimely to take up these discussions again. Some new experiments should be made. The opinion of Professor Brouardel is in conformity with our personal observations.

3. The experimental researches which we have read on the transformation of emotions have been handled in a new manner. We have found no examples of analagous experiences among the authors. The subjects employed for our experiments were hysterics, easily hypnotized, and susceptible of the deepest stage of hypnosis. They exhibited amnesia on awakening.

Observation I. Paralysis of the existing emotions in a hysteric.

The subject, Mlle. M. C., was placed in the somnambulistic state. In that state she spontaneously presents general anesthesia. Under the influence of appropriate suggestions, perception was magnified. She became very hallucinable and automatically performed all the acts suggested by the operator.

We made the suggestion that she would feel the greatest antipathy towards Mr. X., a pupil in the hospital, and with whom she was on excellent terms. The next day when Mlle. M. C. met Mr. X. she treated him with great coldness. She refused her hand. She did not reply to any of his advances. Her face remained fixed in an expression of impenetrable coldness which disclosed a decided aversion. This disposition lasted several days, until, having been hypnotized again, it was suggested to her that she would experience her former feelings towards Mr. X.

When questioned, she assigned her conduct to some grievances which were auto-suggested and of little moment, but which, nevertheless, sufficed to justify her to herself.

Observation II. Provocation of opposite feeling at the same time.

When the subject, Mlle. M. C., was placed in the state of somnambulism there was the disposition for each side of her face to reflect an expression corresponding to the unilateral suggestion. Simultaneously, while one of us suggested in the right ear feelings of antipathy towards Mr. X., another suggested in the left ear feelings of sympathy. On the entrance of Mr. X. we noticed on each side of the face a different expression, corresponding to the different feelings which had been suggested. Moreover, while she refused him her right hand, which she held behind her back, she spontaneously extended to him her left hand. There was thus a dividing into two parts the cerebral operations which was accomplished with perfect automatism. This phenomenon was ended by a suggestion to awaken.

Observation III. Alternate provocation of different emotions.

Mlle. G., aged 24, is subject to convulsive hysteria. She is easily hypnotized and, when in the somnambulistic state, performs all suggestions automatically. On awakening the amnesia is complete. In the course of the treatment, Monsieur D., who brought her to us, earnestly requested that we suggest to her a greater affection towards him than she was accustomed to show. We considered this a favorable time to test the transformation of the affections. Mlle. G., having been hypnotized, the following suggestions were made:

"During the next three days, until next Friday at noon, you will feel an uncontrollable aversion towards Mr. D. All his faults will be magnified and their discovery will keep up your antipathy. At the end of the third day your aversion will be changed to a deep sympathy. You will notice only his good qualities and remember his kindnesses; you will acknowledge your feelings by showing the greatest affection. This new state will last three days. It will end Monday at noon. At that time your natural feelings will reappear."

During the three days which followed the suggestion, Mlle. G. and Monsieur D. continually quarreled. At the appointed hour the suggested change took



place. For three days Monsieur D. praised the affectionate disposition of Mlle. G.

On Monday at noon she suddenly became indifferent as she had been before she was hypnotized. A short time after a separation, caused by incompatibility of temper, resulted. It will be noticed that care was taken to leave everything after the experiment in the former state. It seemed just to allow Mlle. G. the free disposition of her affections, since she had expressed no desire to have them changed.

The above experiments show that emotional states may be changed by suggestion.—Trans. from *Revue de L'Hypnotisme* for *The Psychic Digest*.

#### A DREAM HELPED A MOTHER AND SON TO FIND EACH OTHER.

—Binghamton, N. Y., April 11.—A remarkable story of a mother and son being reunited through the medium of a dream has come to light. John H. Gallagher, aged 20, of this city, was left in a Boston foundling hospital when a child. His mother visited him for a time, but the visits ceased 11 years ago. He left the asylum and came to Binghamton, where he has since lived. Four weeks ago he dreamed his mother was alive in Boston. A story of the dream, printed in the *Binghamton Herald*, was copied by the *Boston Post*, and was seen by the mother. She wrote her son and he will soon start for Boston to join her.

IN A DREAM—A young man was warned of death by accident.—Portsmouth, O., April 9.—Six months ago while recovering from serious burns received at his work, was three times warned in dreams that unless he ceased his old employment he would meet with death by an accident. The warning influenced him to such an extent that he resigned his position at the stove foundry and resumed his old position, but not without many misgivings. Several days ago while at work he was struck in the stomach by a heavy casting and died today as a result of his injuries.

THE DEATH RATE OF DENTISTS.—Comparative death rates are always interesting. The lowest death rate in any vocation is said to be that found in the ranks of clergymen, the average age at death in this profession being quoted as about 68 years. The variations in the average ages at death of the different callings in life run from 68 to 43, and the death rate of dentists is given at 45, this mortality rate is about on an average with that noticed in people who live lives of excessive work, either mental or physical, and especially if the complication is added of an occupation requiring a cramped and constrained position. The very nature of a dentist's calling necessitates an indoor life, and every effort should be made by practitioners in dentistry to make a decided endeavor to cultivate those obvious methods of life which tend to counteract the deleterious effects of the severe labor and appreciable exhaustion incident to the arduous nature of a dentist's daily work.—*The Humanitarian*.

CATCHING.—Mamma: What is Willie crying about?

Bridget: Shure, ma'am, he wanted to go across the street to Tommy Green's.

Mamma: Why didn't you let him go?

Bridget: They were having charades, he said, ma'am, and I wasn't sure as he'd had them yet.—*Werner's Magazine*.

They sawed off his arms and his legs;

They took out his jugular vein;

They put fancy frills on his lungs,

And they deftly extracted his brain.

'Twas a triumph of surgical skill

Such as never was heard of till then;

'Twas the subject of lectures before

Conventions of medical men.

The news of this wonderful thing

Was heralded far and wide,

But as for the patient there's nothing to say.

Excepting, of course, that he died.

—Selected.

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## Psychism and Psychic Phenomena.

**A WELL-AUTHENTICATED ASTRAL APPEARANCE.**—For many years prior to the night of Nov. 7, 1877, there had resided on a farm in Denton, Texas, a widow, Mrs. Laura Jones, her two nearly-grown sons named Frank and John, and several smaller children. Frank had left home in September to search for some lost cattle, had reported his movements from time to time by letter, at last accounts being 200 miles south of Denton still engaged in the search. On that night, after all were in bed, John heard steps on the front porch which approached the door. Then the doorknob was turned, the door opened, letting in a draft of cold air, which John felt so that he raised himself up on his elbow. A fire that had been burning in the wide stone chimney had not yet gone out and, in the quite dim light, John saw the outlines of a man. Reaching for a revolver, he called: "Who's there?" The familiar voice of his brother answered, while Frank came and sat down on the foot of John's bed. They conversed in low tones for some time. Then John told Frank that his bed in another room was ready for him, being just as he had left it six weeks before. The dim outlines and retreating footsteps vanished through the opposite doorway and all was still. John soon fell asleep happy over his brother's return. In the morning he arose, started the kitchen fire for his mother and went to the barn to care for his brother's horse and the other animals. The horse was not in his accustomed stall, nor in the pasture outside. He returned to the house, when his mother, who had heard the voices, asked: "What were you talking about last night?" "Why, I was talking with Frank, who came in last night," replied the son. An examination of Frank's room, however, showed no one and no signs of occupancy. He returned to the kitchen and told his mother a part of what Frank had said to him in the night. She, of course, was very skeptical about the story, but John's earnestness led her

to feel that something was wrong. That day they hitched up a team and, taking the children, drove to the house of "Uncle Bob Saunders," and, of course, the strange occurrences were related to him. He discredited the whole affair, but concluded to accompany John to the telegraph office to see what trace could be got of the missing brother. While crossing the public square of Denton, they were hailed by the sheriff of Denton county, who showed a telegram that he had just received from S. P. Williams, county judge, dated McDade, Texas, Nov. 8, 1877, and reading: "Man found dead near here last night. Papers disclosed identity of Frank Jones of your county. Notify his people."

A year later, this Bob Saunders, who was administrator of the estate left by the father of the Jones family, decided to sell a tract of Jones's land in the southern part of the state. John strenuously objected, at first refusing to say why, but finally, being otherwise unable to carry his point, he said that on the night of Nov. 7, when Frank appeared to him, Frank told him that he had found the lost animals near the town of Stellar, in a pasture owned by Mrs. Mary Williams, a widow who had a large cattle ranch there; that she had told Frank of her desire to purchase the Jones tract of land nearby; that he, Frank, knowing the danger from Indians and horse thieves to stock on that land, had decided to sell, had sold it to her as well as the stock which Frank had found there, that she had paid him the entire amount of purchase money, that he had promised her to send the necessary deed and other papers upon his return home and that Frank had urged him (John) to make and forward the papers.

John now acknowledged that he had not sooner reported this part of the nightly interview, because so much incredulity and even ridicule had met his other statement. But now, rather than see the administrator go and sell the land in question, he had told all.

Accordingly, a letter was sent to Mrs. Williams, asking what she knew about Frank Jones's movements. She came to Denton in person (as she had never received any deed) and exhibited to Ad-



administrator Saunders a bill of sale for the stock in the handwriting of Frank and also a receipt for the money paid to him. Her story agreed in every respect with the report John had given of the facts as described by his visitor on the night of Nov. 7. John Jones later went before the county court of Denton and made affidavit, which is a matter of public record, that his brother Frank had detailed to him this trade with the Widow Williams and that the administrator of his father's estate was bound to give her a deed to this property. Had John concealed the facts and let Saunders sell the land, John, as one of the heirs, would have profited a considerable sum of money thereby. He proved the certainty of his conference had with Frank, at a time when Frank's dead body lay 200 miles away, by a legal oath and caused the issue of the deed in question to the Widow Williams. *Occult Truths.*

**SIDE LIGHT ON TELEPATHY.**—That telepathy is a *fact* is now seldom disputed, and probably no subject under the head of psychic phenomena arouses more general interest.

"It is a force used constantly in daily life," states Harriette E. Wright, in *Mind*, "and one that may cure or kill. Low down, it is unconscious and undirected influence; but in its highest reaches, it depends chiefly upon development, environment and concentration, and the power to draw help from the myriad vibrations of earth and sky."

In her article, special emphasis is laid upon telepathy on the lower planes, "interwoven in the warp and woof of our every-day life." She says:

"Our thoughts have a definite effect, for good or ill, not only on those with whom we are in daily intercourse, but on those who come anywhere within their radius. Thoughts of pessimists—who has not felt their depressing influence? Thoughts generated under the influence of either envy or jealousy are poisonous. The choking, dazing sensation produced by them is a physical pain; while thoughts of peace and good will are as white-winged angels. The heart expands under their genial influence; the ear is quickened to all sweet sounds; the dumb

brute that waits to do our bidding recognizes them and raises his head in gratitude for their kindly presence.

"So strong and permeating is a telepathic action that, let a person enter a room where others have been thinking, and their thoughts will be fully known to the person that is developed and sensed even by the novice. Try, you business men and women, giving kindly thoughts; those who serve you will gladden under the influence and give you better work. Try it, you artists! Your colors will have a brighter glow and your music will vibrate further than you can now conceive. To every man, woman and child is given this power. It rests with each individual when it will be developed into telepathic manifestation."

**HOW TO BE A CRYSTAL-GAZER.**—In her work, entitled "Essays in Psychical Research," Miss Goodrich-Freer answers this question. She says:

"Look about your room for any article having a polished surface suggestive of depth—something that you can look not only at, but into. The back of a Japanese tea-tray, a glass ball of any kind, the stem of a glass vase without ornament or cutting, a plain glass bottle of ink, a tumbler of water—take any one of these, sit down in a shady corner, arrange the object so as to guard against reflections (a dark silk handkerchief is very useful for this purpose), and look into it quietly. Do not stare or inconvenience yourself in any way. If you are alone, so much the better, but if people are talking in the room they will not interfere with you, and, indeed, may possibly serve as stimulus and suggestion. If, after a few minutes, nothing happens, put your reflector away and try again another time with any variation that may occur to you, changing your crystal, perhaps, or experimenting earlier or later in the day, or in a different room, and do not be discouraged if you have no success for a long time.

"I have myself lost the power of crystal-gazing at times for weeks together; at others I cannot look steadily into any reflecting surface without seeing a picture of some kind. When friends consult me as to the probabilities in their



favor, I ask them some such questions as these: "Was King Alfred sitting to the right or left of the hearth the day he burnt the cakes? What was the breed of Mother Hubbard's dog? Was Miranda dark or fair? What color was the cloak St. Paul left at Troas?—in short, are you a good visualizer? Do you make pictures of everything you think of or read about? When you remember places or circumstances, do you *see* them?" If such questions are meaningless to you, if they do not produce an immediate and ready affirmative, then, so far as my experience goes, to attempt crystal-gazing is for you sheer waste of time. I do not think that crystal-gazing, any more than hypnotism or automatic writing, can create psychic power (whatever psychic power may be), but there are many instances in which such powers remained dormant until accident revealed the special means of expression best suited to their possessor."

#### A CASE OF CLAIRVOYANCE.—

Karl Frederick Vogt and John B. Jacquemin, both of this city, were buried Wednesday. They were in their twenty-first year and for years had been constant companions. Two weeks ago Vogt was stricken with typhoid pneumonia and died about noon Sunday. About 11 p. m. Sunday Jacquemin was instantly killed in a head-end collision on the Delaware, Lackawanna and Western railroad, at Poolville, 35 miles south of this city. He was the only person killed in the accident. Saturday night, 24 hours before Jacquemin's death, Vogt was delirious. While his mind was wandering he foretold Jacquemin's death, describing the collision of the two engines and Jacquemin's being pinned in between the engine and tender. He described Jacquemin's death just about as it occurred. Jacquemin had been over the road only twice. Vogt's parents did not know that he had gone to work for the railroad until they heard of his death.—*Utica (N. Y.) Dispatch.*

"THE THIRTEEN CLUB—Seeks to explode the various superstitions by constantly flying in the face of the theories of the ignorant and simple-minded," says the *Chicago Times-Herald*. "At

the banquets the diners were seated 13 at a table, the dinner was in 13 courses, and the toasts were 13 in number. If the 13th of a month fell on Friday that was chosen for an especially important celebration. All the rules of the superstitious were brazenly violated in order to prove their foolishness, and there was an unwritten law that the members should bring to the celebrations men known to be superstitious. There were many gatherings at which superstitions were discussed and derided. One of the stock clenchers was to call attention to the fact that the original states of the Union were 13 in number; that the flag had originally had 13 stars, and that it continued to bear 13 stripes."

AN EXPERIENCE OF IMPRESSION.—A little while since one of the prominent business men of this city related to me an incident that happened to him while traveling by train from one of the depots of the city of Boston to a nearby town. There were two trains soon to leave bound for the same place; the one farthest from the platform, across several lines of tracks, to leave five minutes later than the other.

He said: "As I approached the first train to board it an impression came to me so strongly to take the other train that I turned, after some hesitation, and walked across the tracks to the other and later train. As I neared it I felt relieved, but, thinking it only a notion, turned and came back to the first train.

"The impression and dread of something, I knew not what, returned with such force that I again turned and crossed the tracks to the other train, but as I started to board it reason suggested that it was foolish to allow one's self to be so influenced, and that a sensible man would not be guided by such a superstitious belief in an impression. This caused me to again return to the first train and board it just as it was moving out.

"We got about half way to my destination when the train was wrecked, the coach I was in being knocked off the track, though I received no greater personal injury than a badly cut hand and arm from the breaking of the glass in the windows. Had I taken the other train, as that strange impression would have



led me to if followed, I would have saved weeks of pain and trouble, as the other train came out later and was stopped and the conductor informed of the trouble in time to save further accident."—*Zodiac*.

**TELEPATHY.**—"My little daughter, a child of five years, recently received a telepathic message intended for me, and which came over three thousand miles," says Kari H. von Wiegand, in *The Metaphysical Magazine*. "She was playing with her toys, when suddenly she ran to my bookcase, thrust her hands under a lot of magazines and papers, jerked out a number of papers, brought them to her mother in great haste, exclaiming: 'Papa must send these right away; must send them right back; the man is just wild about it, 'cos you have kept 'em so long.' Repeating over and over that they must be sent 'right away,' she would not return to play, or return the papers to the bookcase until she had been assured that they would be forwarded to the owner at once.

"As she was never permitted to touch anything in my bookcase, it was very unusual for her to do so. Upon looking at the papers she had pulled out, they proved to be some pages from a manuscript that had been sent to me by an Occultist of considerable fame in Boston. They had become buried underneath a lot of papers and magazines and I had failed to return them to their owner.

"I was not at all surprised to receive a letter from the gentleman a few days later, requesting the immediate return of the manuscript. He had tried to impress upon my mind his desire for its return, but the child received it, intuitively finding the manuscript, though she did not know where it was, nor could she tell it from any other papers that were in the bookcase. It was one of the most conclusive cases of telepathy that has ever come to my attention.

"It was nothing unusual for the little child to receive and deliver a telepathic message from me to her mother, such as 'Papa will not be home tonight,' but it was the first time that she had ever received one from someone outside the family.

"There are those who claim to be able

to explain almost if not all phenomena upon the theory of telepathy, but they are as far at one end of the pole as the skeptic is at the other. It is often hard to determine the dividing line, but the sincere investigator will find many things that cannot be explained upon that basis; however, that will be made the subject of another paper. Telepathy should receive the same careful attention of advanced thought students that has been given Hypnotism, Suggestive Therapeutics, Mental Science, etc., for it is only by a knowledge of the Law that governs it that successful absent treatments can be given, which is one of the many practical and beneficial uses to which it can be put."

**ADVANCEMENT OF SPIRITUALISM.**—"Such Englishmen as Sir Walter Crookes, who was until very recently president of the British Association for the Advancement of Science, now look with respect upon Spiritualism," says the *Chicago Record-Herald*. "Professor Oliver Lodge, head of the new Birmingham University, has just been elected president of the Society of Psychical Research. Great thinkers everywhere are turning their attention to the various phenomena for which we Spiritualists find the explanation in the allness of the spirit. Many of them advance with great caution, fearing the loss of confidence from their learned friends, but they nevertheless advance. Spiritualism is permeating all phases of society and working its way into the mental pabulum supplied by the universities. Ultimately it will excite no more skepticism than telephony or telegraphy excite at the present day."

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## Spiritism and Theosophy.

THE SPIRIT WORLD—WHAT IT IS AND WHERE LOCATED—Is a question which has agitated the minds of men since they began to speculate upon the probability of a life beyond the grave.

A discussion of this subject appears in *The Banner of Light* (March 30), from which we have taken the views of the editor, Harrison D. Barrett. The same number contains also two other clear expositions of Spiritualists' views, one of which was written by Mattie E. Hull of Buffalo, N. Y., and the other by Mrs. M. T. Longley of Washington, D. C. All of these are well-known writers and workers in the Spiritualistic field.

This is what Mr. Barrett says:

"The ancients considered it (the Spirit World) an under-world, in which the shades of the dead wandered to and fro in a useless sort of existence, without the power to will or to wish. This under-world was, of course, beneath or within the earth; semi-darkness brooded over it and over all of its inhabitants. Other peoples pictured the home of the soul to be far above the sky, and declared it to be an exact fac-simile of their abodes on earth, even to the landscape scenery, with this difference: In the higher realms everything was perfect; defects in physical forms were entirely removed; poor, cheap and unsightly dwellings on earth gave place to roomy and comfortable homes in the upper spheres. Food, fuel, raiment, game, singing birds, laughing brooks and murmuring rills abounded everywhere in the 'land of the dead.' There was plenty for all and no one was allowed to suffer want. These words apply only to those who lived true and worthy lives, and various places of punishment were provided for the wrong-doers.

"The Christian of today has a similar concept of the heaven to which he hopes to go. There is to be music of the most enchanting kind, plenty of the precious metals and the most gorgeous display of the power of wealth. The abode of the wicked, to the Christian who has abandoned the idea of a lake of fire and brimstone, is one of semi-darkness, in which the offenders suffer remorse of conscience eternally. Each sentient being really draws his own picture of the after life and shapes his ideas concerning it in harmony with those pictures. Omar Khayyam says in the *Rubaiyat*: 'Behold myself am heaven and hell'; beyond this point made by the inspired Persian, it would seem to be impossible to advance, as he has reduced his statement to an axiomatic fact. But as to whether the spirit world, as conceived by the Spiritualists,

really is, is a most difficult problem to solve. Some of them consider it a place far beyond the stars, where they dwell in peace and harmony upon a rejuvenated earth, amid fragrant flowers, blossoming trees and singing birds. Others consider it to be a mental or spiritual state, without exact location in a material or semi-material sense, either in time or space. The souls of men live as conscious, formless entities in this peculiar state of being and roam at will through space to gain wisdom from the spheres. Others still consider that the planets and stars constitute the spirit world, and that they shall pass from one to another of these as the years of eternity sweep onward.

"Another theory is like unto this: The earth is constantly throwing off sublimated particles, ethereal and invisible in themselves, that take shape in the upper ether and form a body like unto the earth upon which mortals are dwelling today. This etherealized earth is invisible to mortal sight, yet is cognized through the spiritual visions of all clairvoyants and seers wheresoever dispersed. Many persons call this invisible orb the 'spirit-earth' and declare that everything that grows upon 'earthly earth' has its counterpart upon the one in spirit realms. Flowers, trees, vegetables, rocks, mountains and valleys are all said to be duplicated there. They locate this 'spirit-earth' at varying distances from the material earth, but assert that it is not far removed from the outer circle of the rarefied atmosphere that envelops their mortal abode. Upon this 'spirit-earth' are dwelling houses in which the spirits of men and women who have escaped from their mortal tenements abide with the members of their own family group. We have heard clairvoyants state that they have seen the spiritual counterpart of material dwellings arise upon the 'spirit-earth' as the house on this lower earth was being slowly consumed by fire. It is also stated that men and women build their spiritual houses by the deeds and lives on earth. Some of those who were poverty-stricken while in the mortal form dwell in spiritual mansions as fair and beautiful as are the marble palaces of the aristocracy of the earth today.

"Another class of Spiritualists asserts that the life beyond the tomb consists of spheres of various kinds, ranging from the crude material earthly sphere, to that of the most highly refined and truly purified sphere of spirit-essence. Some declare that these spheres are seven in number, while others say that there are about twenty-five of them, and others still assert that the number cannot be stated in exact figures, as they are limitless in extent. From the mortal plane of existence, the spirit of man passes to the one nearest to the earth; there he remains until he has worked out his destiny and found upon himself a desire to go higher. Upon the second spirit plane he repeats the process, then goes on to the third. He thus is transferred from sphere to sphere until he finds himself at rest in the highest conceivable sphere of spirituality, where he is free



from all desires and is able to enter into the state of perpetual peace. Not a few Spiritualists assert that from this state of rest and peace, the advanced spirits project their thoughts toward the earth and seek to incarnate the same within the personality of some individual to be worked out for the good of humanity. All Spiritualists admit that the souls of men must make earnest efforts to progress in the spirit-world, and that there is no such thing as inertia recognized or permitted there.

"From the foregoing it will be seen that 'as many men, as many minds,' and that each person must form his own conclusions as to the location and characteristics of the spirit-world. The idea that it is a spiritual essence, consisting of sublimated material atoms impinging upon the earth atmosphere, and containing fac-similes of all that makes this earth attractive and beautiful to sentient beings, is, perhaps, the most popular theory with regard to the location of the so-called 'spirit world.' Returning spirits testify that they dwell in homes that they have created by their acts and lives on earth. It therefore follows that the beautiful things mentioned as parts of the spirit-world are possessed only by those who have honestly earned them. Each individual man or woman on earth fashions and shapes the life that follows the present state of existence. Each finite being, therefore, creates his spirit-world and determines in part its location. Good and true lives, pure desires and noble aspirations return rich rewards in the realm of spirit to those who put them forth. Darkness and suffering are the conditions of those who live only for self and seek only the pleasures of the senses. Aspiring souls are constantly reaching out for more and more wisdom and never rest content with half-truths or with mediocre attainments. They push on until they are able to reshape their own lives and grasp the law by which they can completely control the material elements in nature. Then they can, by mere force of will, re-form the sublimated atoms thrown off by the earth and other planets into the nebulae from which other globes are produced through evolution for a new unfoldment of life. Thus can they and do they become possessed of All-wisdom and grow into veritable Gods in power."

"New times demand new measures and new men."—Lowell.

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**THE VIEWS OF LILIAN WHITING.**—To be spiritually minded is to be open to the perception of the spiritual environment, and to study the revelations of modern science and psychology is to gain a rational idea of the conditions that prevail in the state of life just beyond this—in that unseen universe which encompassed us and is interpenetrated by our own. The phenomena of the X-ray, which enables one to see through a solid substance; or of wireless telegraphy, when, without visible means, intelligence is conveyed through the air, indicate the nature of the laws that govern the ethereal universe. Already, while here in the physical world, man has developed his higher nature to a degree that enables him to begin to lay hold of these laws and conditions. Professor John D. Quackenbos of the Columbia University, speaks of the most important advance made by psychology during the past century to be "its assumption of a practical character which has brought certainty out of chaos," and he adds: "Hypno-science is destined to demonstrate immortality on scientific principles, to determine the laws that govern telepathic intercourse, and possibly to extend its investigations into the realm of the dead, establishing communication with spiritual intelligence. We are as yet only on the threshold of psychological discovery."

When so distinguished a scholar and thinker as the emeritus professor of psychology at Columbia contemplates the possibility of extending the investigation of the laws that govern telepathic intercourse into the realm of the dead, establishing communication with spiritual intelligence, "this research cannot be relegated to the plane of mere fanaticism. The question must also include the inquiry as to what degree the latter-day revelations of the ethereal world and the next state of being bear to the teachings of Jesus? The truth that will more and more grow upon any student of this theme is that in psychic science is found the theories with which all forms of theology and evangelical faiths of all systems of philosophy harmonize. Religion and science meet—as mutually complementary to each other.



The spiritual philosophy, as it may be called, rests not upon the mere phenomena of communication with those in the unseen, but on its entire consistency with the highest knowledge yet attained in psychology, in philosophy, and also with the doctrines of immortal life as taught by Jesus.

#### EVOLUTION OF THE WORLD.

The modern world is on the threshold of great changes in the attitude of man toward the future upon which he enters by death. "He hath brought life and immortality to light," is said of Jesus. More and more are they being brought to light, as higher spiritual development enables man to know the divine world by a more direct perception. This is not a mere phrase, but an exact statement of truth. The atmosphere is filled with intelligence, with ideas that relate themselves to the mind that is in harmony with them. Tesla says that all the nutrition needed by the physical body is in the air and can be breathed in, and that future generations may see the body sustained from the air alone. The same theory may be more deeply true regarding the mind. Let any one try the experiment of willing to himself information on any subject, and he will immediately begin to receive it. The knowledge he asks by mental questioning and mental determination will begin to come to him, so to speak. His power of will has touched the majestic current. The irresistible force of purpose is known to all. It is a force that cuts its own channel and compels all this degree of mental power, the inevitable result is that the oneness of life—its absolute continuity—across the change of form involved in death is realized. Then man regards death as Stephen Phillips expresses the process in the line that we shall "shed the body and upward flutter to freedom." Telepathic communication between those in this life indicates the easy possibility of this spirit to spirit intercourse between those here and there who have passed into the larger, freer ethereal world, where the finer and more subtle agencies prevail. The nature of that life is individual, and depends on the man himself, as does the nature of life here, which is one thing to the mortal and the

intelligent and quite another to the immoral and the ignorant. Intelligence, aspiration, sympathy, and love open the portals of the larger and the higher life.—Lilian Whiting, in *Inter Ocean*.

MR. LEADBEATER'S DEFINITION OF "KARMA."—"Charles W. Leadbeater, distinguished as an exponent of theosophy, lectured lately at Handel Hall to several hundred disciples of that system, states the *Chicago Record-Herald*. His theme was 'Karma,' which means the universal law of cause and effect. Mr. Leadbeater, who is a member of the London Psychical Research Society, is just completing a tour of this country, but after a short stay in London will return to America. In taking up his discussion Mr. Leadbeater asked those in his audience who had any prejudice against the idea of rebirth—man's repeated return to earth—to lay it aside for the time being. "One short life of seventy years is not enough," he said, "in which to learn all the lessons that this grand old earth has to teach, and as it is the divine purpose that he should learn, he comes back repeatedly to do so." The idea of destiny, embracing the belief in 'election,' he said, was little different from the Mohammedan faith. Both the ideas of destiny and providence he credited with containing much truth, but both at the same time are faulty. According to the law of 'Karma,' a man reaps what he has sown. His character is the result of his own efforts; his condition the result of his own acts. Perfect, flawless justice, which will not let an evil be unpunished or a good act be unrewarded, sees that every merit or demerit brings about its exact due. Mr. Leadbeater defended the idea of clairvoyance, maintaining that thoughts are definite things that can be seen."

Recent numbers of *The Progressive Thinker* have reported in full some of the lectures given by this eminent psychic, and the February *Suggester and Thinker* gives his portrait and a biographical sketch which was written by Dr. Harriet Henderson, who heard Mr. Leadbeater lecture in London, and again in Chicago.



## Occultism

### WHY OCCULTISTS DISAGREE.

—It is plainly seen that Occultists do disagree, but why they disagree is not so plain. Many reasons have been given, but they are too often one-sided and partial. Dr. J. A. Eichwaldt, in *Thought*, answers the question as he thinks it should be answered.

One reason is because the different leaders do not practice the principles of "Love, Unity and Brotherhood" they claim as the foundation of their doctrines. The principal question, however, is that if each of the leaders is in direct communication with the "Masters of all wisdom and power," why don't their doctrines agree? In order to explain this, Dr. Eichwaldt makes the following comparison:

"Let us suppose that it were possible for inhabitants of another planet—Mars, for instance—to visit our earth, and, after having seen the wonders of our civilization and learned the secrets of our social, religious and political conditions, were able to return to their former abodes. Now, supposing these Martians were in the habit of coming, some would, of course, land in America, others in China and still others in various other countries of our earth. Would it not be natural that the fellow from Mars who visited China would, on returning, tell other Martians all about the earth as he saw it in China? The Chinese would naturally be the high muck-a-muck of his conception and he would religiously instill in his listeners a profound fear and hate of the 'white devils.' He would, perhaps, start a 'society' for the study of 'Earthology' from a Chinese standpoint. Everything would be lovely until the next fellow returned from the earth. He would probably have visited Germany and realized that Wilhelm is about the 'biggest thing that ever happened' in the line of war lords, and the society that he would found would, of course, delve into the mysteries of Earthology from a German standpoint. Perhaps the third explorer of the earth would return from France and, imbued with the sentiments of the 'grand nation,' would have no sympathy for either the Germans or the Chinese. Now suppose the students of Earthology from the three different standpoints began to compare notes and realized that their doctors disagreed, would it not be natural that each of the three should claim to have the only authentic information from the earth? Such a declaration would be necessary in order to preserve the prestige, and could be made in good faith by each one of the visitors."

The "Masters" with whom the different leaders are in communication come from different parts of the astral plane, hence their accounts differ.

Philosophies originated by the Occultists themselves differ because the character of the philosophy naturally depends upon the mental character of the originator and, since the mental character of different "philosophers" are different, their philosophies will necessarily disagree.

**THE LIA FAIL; OR, STONE OF DESTINY.**—A fact which goes to prove that superstition still retains a strong hold upon enlightened people is that many consider the stability of the English empire depends upon the welfare of this historic stone, which is imbedded in the coronation chair in Westminster Abbey.

*The Book World*, published by Siegel-Cooper Co., New York, gives this account of the Lia Fail, written by John De Morgan:

"In appearance the coronation stone is a piece of dull, reddish, or purplish, sandstone, with a few small embedded pebbles, and yet that piece of ordinary looking sandstone 'is the one primeval monument which binds together the whole empire,' wrote Dean Stanley in his 'Memorials of Westminster Abbey.' 'The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations. It is thus imbedded in the heart of the English monarchy—an element of poetic, patriarchal, heathen times, which, like Araunah's rocky threshing floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct; a link which unites the throne of England to the traditions of Tara and Iona, and connects the chain of our complex civilization with the forces of our mother earth, the stocks and stones of savage nature.'"

"This stone, which is treated with such reverence by the celebrated divine, is known as *Lia Fail*, or the Stone of Destiny.

"Whence came this stone, and why is it so venerated?

"Its antiquity is not doubted. It is admitted that Edward I removed it from Scone, in Scotland, to Westminster Abbey, in which place it has been ever since.

"That the people of London valued the stone there is ample evidence, for when the Scottish nation tried to recover it, the Londoners refused to part with it. Dean Stanley gives this account of the refusal:

"A solemn article in the treaty of Northampton, which closed the long war between the two countries, required the restoration of the lost relics to Scotland. Accordingly Ed-



ward III, then residing at Bardenesley, directed his writ under the privy seal to the abbot and convent of Westminster, commanding them to give the stone for this purpose to the sheriffs of London, who would receive the same from them by indenture, and cause it to be carried to the Queen Mother. All the other articles of the treaty were fulfilled. Even the "Black Rood," the sacred cross of Holyrood, which Edward I had carried off with the relics, was restored. But the stone of Scone, on which the kings of Scotland used at Scone to be placed on their inauguration, the people of London would by no means allow to depart from themselves.

"Why did the people of Scotland value it so far back as the time of Edward I? How long had the stone been so prized in that country?"

"On searching back among the records of the past, separating what undoubtedly might be termed fable from fact, we find that the stone was sent to Scotland in the sixth century for the coronation of Fergus, who was of the Milesian race, and from that time to the reign of Edward, at the end of the thirteenth century, it remained in Scotland and was used at the coronation of the Scottish kings.

"In the early years of the sixth century Murtogh MacEarc, the reigning monarch of Ireland, had a brother named Fergus MacEarc, who became chief, or king, of the Irish colonies, and settled in the colony later known as Scotland. In order to impress the people with his right to govern over them, and at the same time satisfy his own conscience that he was the rightful king, he asked his brother to send over the Stone of Destiny, that he might be crowned upon it, thus giving him security on the throne.

"Long before the time of Fergus and Murtogh the kings of Ireland had been crowned on this same stone. Ireland had been called by the early settlers *Inis-Fail*, or the Island of Destiny, and the stone they are said to have brought with them they called *Lia Fail*, or the Stone of Destiny. For centuries the kings of Ireland, both of the Tuatha-de-Danaus and Milesian race, used to sit on the *Lia Fail* to be crowned. If then the Tuatha-de-Danaus took the stone with them into Ireland and they occupied that country for several centuries before the Milesians conquered them and named the country Eireland, 1300 before Christ, we have good ground for supposing the stone to be over 4000 years old.

"Keating mentions the *Lia Fail*, its antiquity and supposed virtues in an Irish rhyme:

"Cineadh Scuít, saor an fhine  
Munbuidh breag an fhaidsíne  
Mar a fhuighíh an Lia Fail  
Dlíghid fíaithea do ghabhbhaíl."

"This has been translated into English by D'Arcy McGee:

"Unless the fixed decrees of Fate give way,  
The Scots shall govern and the scepter sway,  
Where'er this stone they find and its dread  
sound obey."

"A Latin poet, Hector Boetius, has the same legend in Latin, which, translated, reads:

"If Fate's decrees be not announced in vain,  
Where'er this stone is found the Scots shall reign."

"Very early in the history of this Stone or Destiny we find it called 'Jacob's Stone,' by which name it is still known in the annals of Westminster. It has been asserted that the Patriarch Jacob rested his head upon the pillar, or stone, and that it is the identical stone referred to in Genesis xxviii, 18: 'And Jacob rose up early in the morning and took the stone that he had put for his pillow and set it up for a pillar.'

"O'Connor, in his treatise on Irish MSS., states that the *Lia Fail* was at a remote period removed from the royal mound at Tara and taken to the kings at Cruachan, in Connaught, and that because of that it ceased to emit its usual sound called *Ges*, which signifies a charm. In a note in the 'Annals of the Four Masters' we read that the stone was supposed to have been profaned by Cuchulain, who resented its silence when his friend, Fiacha Fionn, was appointed monarch of Ireland, in the first century, and the stone did not resume its accustomed sound until the inauguration of 'Con of the Hundred Battles,' in the second century.

"Connellan tells us that many believed that the stone was first brought to Ireland by the Danaus from the Cave of Canaan, and that from the earliest date it had been associated with the name of Jacob.

"After the stone was taken from Tara and sent to Scotland for the coronation of Fergus it remained for a long time at the monastery of St. Columkille, at Iona, in the Hebrides, from whence it was taken to Dunstaffnage, in Argyleshire, the earliest royal residence of the Irish kings of Scotland, and in the ninth century it was removed by Kenneth MacAlpin, King of Scotland and conqueror of the Picts, to Scone, where we have seen it remained until removed to Westminster Abbey by Edward I. in the year 1296.

"While the stone was in the monastery of St. Columkille we are told St. Columkille, or Columbia, rested his head upon it, and that visions of angels floated before his eyes when death came, and that the church was lighted up by the glory of the angels, and that, as his soul was carried away to heaven, they illumined with their splendor the sky over the sea and unto Donegal and Tyrone, and this is vouched for by Cumine, the White, the successor of St. Columkille, and Adamnan, the abbot of the monastery at Iona from A. D. 679 to 704.

"Legend and historic facts are blended round the stone on which the monarchs of England sit during part of the coronation ceremony in the Chapel of Edward the Confessor, in Westminster Abbey. Whatever may have been the origin of the stone, whether it was the one erected by Jacob at Bethel, or whether it was the second put up by him, as many believe, on the hill of Tara, which is thought by some learned archaeologists to be the capital of Ur of the Chaldees,



matters but little, for its antiquity is so great that it can be proved by historic data to connect the present with the world of four thousand years ago, and no doubt can be entertained that on it have been crowned kings far beyond the commencement of the Christian era."

**A SOOTHSAYER'S GOAT.**—A writer in the London *Outlook* gives a pathetic account of the apparent homesickness of a goat who had formerly belonged to a soothsayer of Mongolia. Here is the story in his own words:

"I went into Janiroch's, where wild beasts are for sale, and was treading gingerly between tenanted packing-cases and trying to avoid outstretched claws, when I heard the strangest sound that ever proceeded from any creature. It was between a cry and a groan, with something human about it, and yet remote, as if pertaining to another world.

Then I saw, gazing past me with eyes which seemed to be gazing into the deserts of Mongolia, a goat. It had long, yellow matted hair, and looked inexpressibly forlorn. From time to time it threw back its head and uttered that strange cry. 'What have you got there?' I asked the dealer. 'Why does it make that strange sound?' 'Ah,' said he; with pride, 'that is a very curious animal, and we had no end of trouble to get hold of him. He is a soothsayer's goat, and he has belonged to a fakir who used to prophesy to the tribes, and had a great influence among them.

'People came far and near to consult him about the future, and he had trained this goat to assist him in delivering his oracles. He and the animal lived together up in the mountains, and were held in great veneration by the savage tribes. When the holy man died, his few belongings were scattered and sold, and so the goat was shipped to England.'

And to the poor homesick creature England must have seemed like the infernal regions."

## BORGHESE GHOST STORY.

### THE DISAPPEARANCE OF A SAPPHIRE RING AT A FUNERAL.

The approaching marriage of Don Marco Borghese with Mlle. Ysabel Por-ges has revived interest in the famous Borghese ghost story. The lady who succeeded to the honors of the beautiful but notorious Pauline Bonaparte was Lady Gwendoline Talbot, daughter of the Earl of Shrewsbury. She was a very lovely woman, and adored in Rome on account of her charity. She died a victim to duty during the cholera visitation of 1840, when she devoted herself in the most heroic manner to nursing the very poorest. Her funeral was made the occasion of an extraordinary demonstration, the students of the university insisting upon dragging the hearse to Santa Maria Maggiore, where the body was buried in the gorgeous family chapel built by Paul V. The Prince Borghese had himself placed a sapphire ring of great value upon his wife's finger on her wedding day, and insisted that it should be buried with her, and himself watched the soldering of the leaden coin.

A few days after the funeral a poor woman was arrested, charged with the theft of a sapphire ring which had evidently belonged to the Princess Borghese, since it bore on the reserve her name and the date of her marriage, 1835. The woman asserted that while she was praying in the Borghese chapel the princess had appeared to her, and had given her the ring. On recognizing the gem Prince Borghese ordered the coffin to be opened in his own presence and in that of several other well known persons who had watched its sealing up. None of the seals were broken, but the hand was slightly moved, and the ring was gone. Much struck by this strange coincidence, the prince withdrew the charge, and educated the children of the accused, one of whom is still living, and it well known in the Italian literary world.—London Chronicle.

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### Astrology, Palmistry, Graphology, Phrenology and Physiognomy.

AN ASTROLOGICAL PREDICTION OF PRESIDENT McKINLEY'S SECOND TERM—Which will be read with much interest, is published in the April number of *The Metaphysical Magazine*. It is written by Julius Erickson, the successful astrologer whose many predictions have proved so remarkably true.

After some preliminary remarks upon the science of astrology, the author recapitulates the principal points of a prediction which he made of McKinley's first term, which was published in this same magazine, August, 1897, having been copyrighted March 8.

These are the predictions made at that time:

"An American policy abroad."

"Martial men and martial affairs will play a prominent part."

"Army and navy will be increased."

"Appropriations for military affairs."

"Riot and disorder in Illinois."

"Rebuff or treachery from some foreign power."

"Suffer a serious naval loss."

"Spain sinks beneath the heavy hand of fate"

"McKinley will be re-elected."

A review of history for the past four years will convince the reader that all were fulfilled to the letter.

A diagram of the heavens, showing the positions the planets had assumed at the moment President McKinley took the oath of office this year, is published, of which the following explanation is given:

"The eighteenth degree of the sign 'Cancer,' which the moon rules, was rising. The moon is, therefore, the President's ruling planet during this term, and is fortunately placed in good aspect with the lordly 'Jupiter,' who rules the house of commerce and trade; a very fortunate testimony for the people; and for the President also, as it denotes that *he will be very successful in carrying out his ideas*. It also denotes that the people (as the moon is general ruler of the public) *shall thrive and have abundant crops and meet with much success from all natural sources*. Saturn is usually author of misery and woe, but as he is so very strong, and in good aspect to the sun (the sun is the President's general sig-

nificator), I look for marked and unusual success in all our foreign relations; but as the sun is afflicted by 'Uranus,' ruler of the eighth house (commonly understood to be the house of death), from the sixth house, it denotes a very serious illness for the executive and grave danger of death. He will be in grave danger of accident or some such event while on a long journey. The aspect of 'Mars,' practically in the third house, indicates some danger of a tremendous strike on some railway, which will probably cause congressional action in the way of adopting some labor legislation. The civil service will also be subject to violent attack, but with no success. The aspect of 'Mars' threatens some breach with a near neighboring nation, and we shall be in danger of rupturing pleasant relations with some foreign power, drifting into another war. I do not, however, believe it will culminate. The same position is also a very distressing one, as it denotes many bitter, acrimonious debates and feuds in the senate and lower house. The aspect of 'Uranus and Mercury' is also very evil; it denotes a sort of uprising or protest by the general public directed against the powerful landed interests of monopolists, hence disastrous disputes between labor and capital may be looked for ere long; in this controversy labor will win a notable victory. Our foreign trade will increase by leaps and bounds, far overshadowing the past. The opposition of the moon and the sun will cause much annoyance to the President, for he will suffer much criticism and lose considerable prestige and popularity; there is also a strong probability that some of his friends in congress and other personal ones will be likely to prove recreant. As Venus rules the fourth house, which denotes the party in opposition to the government (the Democratic, etc.), is afflicted by 'Mars,' it denotes that they are still like a ship at sea, without pilot or rudder; however, they will make strong gains in the congressional elections two years hence. An epidemic of some strange disorder will infect many of our people; it behooves our health authorities to be on constant guard. A grave accident to one of our men-of-war is also denoted. An especially vexatious and serious time may be looked for during the early part of June, 1901. The President will be in danger of illness or accident about that time; in fact, the President is under aspect somewhat similar in nature to those in operation when Lincoln and Garfield assumed office. The President's present cabinet will not all serve their full terms, for a radical change therein is denoted. The present high rate, bullish stock market will suffer a disastrous reverse, destroying some powerful commercial combination and a serious, though short-lived, panic will swamp many speculators. Much difficulty will be experienced regarding important treaties and trade agreements with foreign countries, but as the sun is in favorable aspect with Saturn (ruler of foreign relations), we will bring all such matters to a gloriously successful termination. A treasury scandal is likely to



startle us, or else some concerted action by some commercial powers on the treasury will be made, and continued appropriations for increased military maintenance may be looked for. A frightful holocaust in some mine will horrify the country. Toward the close of this administration the Democratic party will make almost superhuman efforts to heal all past wounds, but it will avail them naught. The Republicans will preserve much harmony in their ranks, and in 1904 they will place a notable man in the palaestra of political contest, who will go in with a tremendous majority of the popular vote, greater, in fact, than ever before cast."

**MUST MODERN PHRENOLOGY GO TO PIECES?**—An article published in *The Medical Review of Reviews*, called "Psychology and Anatomy of the Brain, With Especial Reference to Phrenology," is reproduced in *The Phrenological Journal*, with criticisms by the editor. That readers may judge of the merits of the case for themselves, the article and the criticisms are both herewith presented. This is the article:

"Weygandt, 'Deutsche med. Wochenschrift,' Oct. 11, 1900, first speaks of the views of the ancients upon cerebral localization and shows that up to the time of the exploitation of phrenology the beliefs of even the most learned scientists were of the crudest. As fantastic as phrenology may appear to us today, the work of Gall in this field represents a tremendous advance over all his predecessors. This investigation recognized the cerebral cortex as the seat of intelligence, and, therefore, thought it legitimate to infer that the cranial vault must take its shape from the subjacent structures, and that peculiarities in skull conformation mean peculiarities in mind and character.

"However, investigation suddenly took a new bent and left the vast amount of data accumulated by Gall, Spurzheim and Scheve for the realm of animal experiment. Flourens was the scientist who began the extirpation of portions of the animal encephalon (in 842) in order to show, by the resulting imperfection of function, the probable role of the part sacrificed. Vulpian, however, showed that the functions of the part extirpated were performed vicariously by the intact portions, so that this line of research appeared to be in vain. In 1863 Broca was able to locate the center for speech through anatomo-clinical researches in man, and his immediate successors made further discoveries of a similar type.

"The next advance was due to study of the results of electrical irritation of portions of the cortex in animals, and our knowledge of localization was considerably increased.

"Meynert now elaborated his method of following up the course of fibers within the nervous centers; and since the debut of this

investigator the histology of the brain, and at the same time its physiology and psychology, have made rapid strides within certain limits, terminating in Ramon y Cajal's neuron doctrine.

"Within a few years Flechsig has inaugurated his so-called revival of phrenology. Once more a relationship appeared between certain areas of the cortex and certain phases of intelligence. He isolated five areas, each of which conforms to the operation of a special sense, while the combined area represents the field of consciousness. At least two-thirds of the cortex is not included in this scheme, the radical difference between the sensory and non-sensory portions consisting in the presence in the former of nerve marrow. This non-sensory area is given over to the higher cerebral functions. The sensory area comprises only the central convolution, third frontal, part of the posterior and temporal lobes and gyrus hippocampi. The non-sensory area takes in all the remainder of the cortex, and its various subdivisions are termed by Flechsig the association centers. It is the modern study of these association centers which vividly recalls the old phrenology of Gall. Thus, according to Flechsig, the anterior frontal association center is the 'personal' center, and directs the attention of the ego to the personal motive; the posterior parieto-occipital center associates thoughts with words.

"To sum up, there is a sensory cortex and a spiritual cortex. The former is in relation with the special senses, and is the seat of consciousness. The latter is the seat of the spiritual life, the higher mental functions, character, etc.

"Flechsig has prosecuted his researches along these lines up to the present time. The original sensory areas have been increased by two, and the total number of centers of both kinds is now placed at forty. These are consecutively numbered and referred to by number rather than name. Thus, speaking of the late Helmholtz, the great physicist, Flechsig mentions the 'remarkable differentiation of centers thirty-nine and thirty-three.'

"Flechsig's theories have naturally been subjected to much adverse criticism and the technique upon which his studies are based has been attacked. Further objections come from practical alienists, for it must be remembered that Flechsig claims that the field of psychiatry is concerned only with affections of the spiritual centers. Finally, psychology itself is at variance with Flechsig's deductions. Under such a mass of criticism the doctrine of 'modern phrenology' must go to pieces like its predecessor. Whether precise localization in the cortical area will ever be accomplished is, of course, problematical, but for the present it appears that the various sciences involved in the contemplation of the brain and soul had better be pursued individually, without attempts to co-ordinate them. Modern psychiatry, psychology, cerebral anatomy and physiology have no sure meeting place in the present state of our knowledge



The editor's criticism reads as follows:

"After the labyrinth and hazy mass of cerebral speculation, that existed before the days of Gall, there came a practical flood of light on cerebral functions when he brought forward his wonderful observations on men and animals. He certainly changed the current of thought on these matters and gave to the world a basis upon which to work. If individual critics would only investigate and study his system (which has been added to by his disciples), all alienists would turn into sound believers of phrenology, for in the latter science we have a common meeting place for anatomy, physiology and psychology. Every month fresh evidence is coming to us which supports this fact. Dr. L. G. Janes of Cambridge, is proving in his excellent articles that Gall was a pioneer of great and valuable truths, which are at the very base of psychological teaching."

There shall come from out this noise of strife and groaning

A broader and a juster brotherhood,  
A deep equality of aim, postponing

All selfish seeking to the general good.

There shall come a time when each shall to another

Be as Christ would have him, brother unto brother.

—Sir Lewis Morris.

If thou wouldst make thy thought, O man, the home

Where other minds may habit, build it large;

Make its vast roof translucent to the skies,

And let the upper glory dawn thereon,  
Till morn and evening, circling round, shall drop

Their jeweled plumes of sun flame and of stars.

—Thomas Lake Harris.

The old times are dead and gone and rotten;

The old thoughts shall never more be thought;

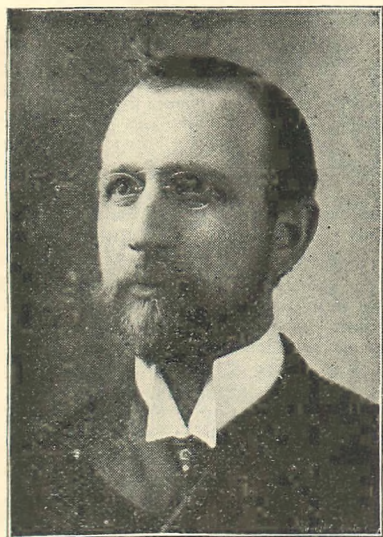
The old faiths have failed and are forgotten;

The old strifes are done, the fight is fought;

And with a clang and roll the new creation

Bursts forth 'mid tears and blood and tribulation.

—Sir Lewis Morris.



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## Miscellaneous.

**TESLA TALKS OF STRANGE PLANETARY INFLUENCES.**—In the April *Psychic Digest* an account was given of an alleged interview with Tesla regarding his supposed communications with the planet Mars. During a recent visit to the Pan-American exposition, this "unique dabbler in the realms of mystery," as the reporter of the *Buffalo Express* dubs him, gave the following interview, which we quote as being supplementary to our former article:

"I have been much misunderstood and misquoted or misinterpreted concerning my investigations, so called, as to the planet Mars," he said. "All that I have noticed concerning it or the matter pertinent to it came to me incidentally while engaged in my usual experiments and investigations. I have treated it and accumulated it as such. It is difficult to make it plain so all may understand. However, I will try."

"In the course of my investigations, tests and experiments I have observed certain novel, but undoubted changes in this globe, the earth on which we live—the world many would call it; these changes are of such a nature, such a character, that they show the influence of intelligent beings apart from the processes of earth. This is beyond doubt. The changes are not caused by the processes of earth, by any of the works or ways of the world. Moreover, they are not caused by a star or by the farthest off planets. They are not caused by the sun, whose effects and processes on earth long have been known. Yet they are caused by some external planet and their cause lies in a planet of the solar system, Mars or others."

"What is the temperature of Mars?"

"Astronomers tell us Mars is cold—but hot in summer," said Tesla.

"And these forces or beings influencing the earth and causing the changes in this globe that you have observed—are they subject to intelligent direction?"

"Yes."

"Then eventually there may be communication between this globe and these intelligent beings influencing changes in this globe?"

"The changes are more marked, as I have observed and studied them," replied Tesla.

"What are these changes?"

"It is difficult to make it plain so it will be understood," he replied. "They lie in a sphere rather out of the usual line of thought or comprehension. I will endeavor to make it plain. Suppose you have a weight, a pound weight; that is, a weight which always has been regarded as being a pound. You find it changes, that it is not the same, that it changes one, two, three, and one, two, three different, each time and each time not a

pound. These changes are not due to any process in the earth, any given law or formula, but are due to the influence of intelligent beings away from earth, apart from the sun. They unquestionably are influenced by intelligence. I hope I make it plain. What I say simply suggests the character of the changes I mention. I have observed these interesting points with increased clearness as I have worked on my plans to communicate across the ocean."

"How are your plans progressing?"

"Most satisfactorily," replied Tesla. "Within one year I expect to have all ready. I have perfected a new machine that will give 100,000 horse power in the fraction of a second, all instantly available. Mine is the most beautiful system of transmission, of communication. I do not rush the power out with a commotion and force to drive it through in one rush. But I magnify the power and send it out so that when it reaches earth it gathers force again and goes on."

"Will there be intermediate points on the ocean for your power to touch and gather force and go on?"

"No, I could have them, but there will be no relays in the ocean," said Tesla.

"How will you embody your message, your communication of words or speech in the power to cross the ocean?"

"That is simple," he replied. "The power in my machine takes the words or message and bears them with it when it goes."

"If you can send a message through space across the seas, can you do the same across land?"

"Yes, I will be able to communicate with all parts of the world, without wires, simply through space," replied Tesla.

"Then, if you can communicate through space over land and water, and if there are intelligent beings, or if there is intelligent influence in the planets, can you communicate with them, with the planets?"

"Consider the progress of the last fifty years," said Tesla. "Consider what we have learned, what advance has been made. If the progress of the next fifty years is in proportion to the progress of the last fifty years, will we not be communicating with almost the entire visible universe? I certainly believe so."

Tesla is described as being tall, pale, lanky, black-eyed, black-haired, black-mustached. He is of Russian ancestry, is quick in speech, fertile in vocabulary and energetic in expression.

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**THE CANNIBAL TREE.**—Mrs. Ellis Rowan of Melbourne, Australia, who is at present in New York and who has traveled more extensively in the cannibal country than any other European woman, has told recently of the existence in Australia of a forest tree which is, perhaps, one of the most wonderful plants of nature. It will hold in its center and devour the body of a man as readily as our insectivorous wild flowers trap the insects on which they partly subsist.

As Mrs. Rowan describes it, its appearance may be imagined to resemble a mammoth pineapple, which often reaches the height of eleven feet. Its foliage is composed of a series of broad, board-like leaves growing in a fringe at its apex. Instead, however, of standing erect, as does the little green tuft at the top of a pineapple, these leaves droop over and hang to the ground. In the largest specimens they are often from fifteen to twenty feet long, and strong enough to bear the weight of a man. Hidden under these curious leaves is to be found a peculiar growth of spear-like formation, arranged in a circle, and which performs the same functions for the plant as do pistils for flowers. They can not, however, abide to be touched.

Among the natives of Australia there is a tradition that in the old days of the antipodean wilds this tree was worshipped under the name of the "Devil's tree." Its wrath was thought to be greatly dreaded. As soon as its huge green leaves began to rise restless up and down its worshipers interpreted the sign as meaning that a sacrifice must be made to appease its anger. One among their number was therefore chosen, stripped of his raiment and driven by shouting crowds up one of its leaves to the apex. All went well with the victim until the instant that he stepped into the center of the plant and on the so-called pistils, when the board-like leaves would fly together and clutch and squeeze out the life of the intruder. By the early travelers in Australia it is affirmed that the tree would then hold its prey until every particle of his flesh had fallen from his bones, after which the leaves would relax their hold and the gaunt skeleton fall heedlessly to the ground. In this

way did its worshipers seek to avert disaster and to still the demon spirit among them.

The tree's present name and its uncanny actions remind us that the cannibals of Northern Australia have also a playful way of scattering about the bones of a victim after one of their feasts.—Exchange.

**A CINEMATOGRAPH FOR THE BLIND.**—Dr. Dussand, of the Psychological Institute of Paris, is conducting interesting experiments in the education of the blind. He uses what is called a "cinematograph for the blind," a machine which does not throw moving pictures on a screen, like the regular cinematograph, but passes across the fingers a series of reliefs, representing one object in a variety of positions—a moving branch, a flying bird, or a trotting horse, for example. A blind person is thus enabled to receive "the illusions of moving scenes," or, at least, to gain a more accurate idea of the motion of various animals and objects. Dr. Dussand also uses electric vibrations to supplement the organs of hearing in those who are partially deaf, and is able by this means to give those who are incurably deaf a notion of musical rhythm. For that matter, wonderful results have recently been secured in New York by a sort of telephone which helps persons who never heard a sound in their lives before, to distinguish the music of bands and spoken words.

**QUEER WAYS OF WOOING SLEEP.**—"Sleep, O gentle sleep, how have I frighted thee?" asks the distracted king in Shakespeare's play of 'Henry IV.,' and it is a question which thousands of weary mortals both before and after that sovereign's time have been in the habit of framing, though no answer has been forthcoming. That several ingenious persons have, however, solved the problem of inducing sleep the following peculiar methods of counteracting insomnia will," says *Tid-Bits*, "clearly demonstrate:

"His Imperial Majesty the Shah of Persia was a martyr to insomnia for a long time until, in a happy moment of inspiration, one of the court physicians



hit upon the extraordinary notion of patting the autocrat on the arms and back until sleep weighed down his eyelids. So admirable was this specific found to be that it was immediately adopted by the Shah, and it is stated that the suite which accompanied him to Europe contained, among other functionaries, two 'patters,' whose sole occupation took the form of helping to send their master into the realms of the drowsy Morpheus.

"At the Paris exhibition there is shown the model of a cave once occupied by a famous Greek brigand, who was in the habit of being sent to sleep by the dropping of pieces of gold from the roof of the cave on a carpet beneath. The gold thus dropped represented some of the booty that he had acquired from passing travelers, and so dear had the sound of coin become to him that nothing but its chink upon the ground would soothe his eyelids to sleep. Of all queer methods of inducing drowsiness, the foregoing would certainly seem to be the queerest.

"A gentleman who resided for many years in the town of Worcester was unable to drop off to sleep unless half a dozen peaches were placed under his pillow, as he averred that the perfume of the fruit brought with it a certain degree of drowsiness.

"Somewhat similar to the device of this worthy was the plan of a Parisian merchant whose only remedy for sleeplessness was the insertion beneath his pillow of a sachet of lavender, the smell of which, he declared, would send him to sleep in less than five minutes.

"Very peculiar was the following: A middle-aged engineer who had lived for many years close to the beach of a sea-side town had grown so accustomed to the lullaby of the waves that when business took him to Manchester, where he was thenceforward compelled to live, he found that the absence of the sea murmurs robbed him of sleep. He therefore fitted up in his bedchamber an apparatus which was so constructed that the sound of the waves as they broke upon the shore was most cleverly imitated. Aided by this fictitious appliance the engineer was enabled to sleep perfectly, and the apparatus continued in constant use until the day of his death, some years later.

"In some Oriental climes the natives

who find themselves unable to sleep by natural means prevail upon their friends to administer to them very sound floggings with bamboo canes. The pain thus sustained is supposed by the natives in question to induce a sensation of drowsiness, followed by sleep. All the same, there are few insomnia patients in this country who would resort to so drastic a measure for curing their complaint."

THE PAINLESSNESS OF DEATH.—There need be no shrinking dread of the "pangs of dissolution," the "final agony," for such things have little existence save in disordered imaginations. Ask any physician whose head is silvered over with gray, and he will tell you that while disease is often painful, death itself is gentle, painless, natural, like the fading of a flower or the falling of a leaf. It is literally true that there is a time to die as well as to live, and when that time comes the event becomes not only tolerable, but, like all other natural processes, desirable: every fiber of our tired, worn-out being demands it.

The overwhelming majority of such records of authentic "last words" as we possess re-echo the saying of Charles II on his deathbed: "If this be dying, nothing could be easier."

Even in such an extreme case as death under the fangs of wild beasts, all those who have gone very near the Valley of the Shadow from this cause unite in testifying, incredible as it may seem, that after the first shock of the attack there is absolutely no sensation of pain.

For instance, Livingstone, upon one occasion, was nounced upon by a lion, which felled him to the ground; and, making his teeth meet in his shoulder, dragged him a considerable distance into the jungle before his followers could come to his assistance. Livingstone asserts most positively that he was perfectly conscious of what was happening when he was being carried, could hear the cries of his friends, and wondered how long it would take them to reach him, but that he felt no pain or fear whatever, nothing but a strange, drowsy, dreamy sensation. And yet his shoulder was so severely injured that he never fully recovered the use of it, and



his body was identified after death by the scars.

Sir Samuel Baker reports a similar experience with a bear which he had wounded. The great brute felled him by a stunning blow from its paw, and he was aroused to consciousness by its crunching the bones of his hand; it continued the process up his arm, and had almost reached the shouddler before the rescuing party could reach him, and yet Sir Samuel declares that he felt no pain whatever, and that his only sensation was one of intense resentment against the beast for seeming to enjoy the taste of him so much. Nor are these by any means exceptional instances, as many other such reports could be collected, and it is almost an axiom with surgeons that the severer the injury the less the pain. Many a man has received his death wound and never known it until his strength began to fail.—Woods Hutchinson, in *Health*.

**THE THERAPEUTIC ACTION OF LIGHT.**—Dr. Garnault recently read a very practical paper before the Academie des Sciences dealing with the therapeutic action of light, a matter to which we have called attention before in these pages. Dr. Garnault gave several illustrations: In 1893 he observed that a workman afflicted with rheumatism was completely cured after having remained for forty-eight hours in the vicinity of a very intense arc-light used for an electric fountain. Since then it has been observed that in works where electric soldering is carried on, this being accompanied by great luminous intensity, the workmen cease to be affected with gout or rheumatism. Chronic catarrh of the nose may be also treated with success by the application of light accompanied by vibratory massage. The treatment was also applied in cases of deafness, accompanied or not by humming noises in the ear; the apparatus used consisted of two ten-volt lamps provided with reflectors and applied to each ear by a curved spring passing around the head; in some cases the action of heat was eliminated by placing alum screens in front of the lamps. In three such cases a marked diminution of the humming noises and an improvement of the hearing; other

cases without the use of the alum screen were also successful.—*The Humanitarian*.

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## Psychic and Occult Briefs.

"THE FAMOUS LONDON STONE—in Cannon street, now enclosed in another stone with a circular aperture," says *The Sphinx*, "was, we know, the *miliarium* from which the Romans measured all the mileages in the kingdom. It was also the altar of the Temple of Diana, on which the old British Kings took their oaths on their accession, laying their hands on it. Until they had done so, they were only kings presumptive. The tradition of the usages survived as late, at least, as Jack Cade's time; for it is not before he rushes forth and strikes the stone, that he thinks himself entitled to exclaim—

"Now is Jack Cade Lord Mayor of London!"

"Tradition also declares that it was brought from Troy by Brutus, and laid by his own hand as the altar-stone of the Diana Temple, the foundation-stone of London and its palladium—

"Tra maen Prydain  
Tra lied Llyndain."

("So long as the stone of Brutus is safe, so long will London flourish.") which is supposed also to infer that if it disappears London will wane. It has been from the earliest ages jealously guarded and imbedded, perhaps from a superstitious believe in the identity of the fate of London with its palladium."

### THE MOON AND MUSHROOMS.

—The growth of the Mushroom, according to the observation of gardeners, is influenced by changes of the moon. A correspondent was informed by his gardener that towards and at the full of the moon, mushrooms show themselves, but when she begins to waste the crop declines. He says he heard this as a boy and is confident it is the result of long observation.—*The Sphinx*.

SUPERSTITION AND HOW THE NUMBER 13 FIGURES ON OUR QUARTER DOLLAR.—"Some people are superstitious about the number thirteen," said a man who notices small things, the other day. "But how many

of them refuse silver quarters on account of the thirteens associated with each one?"

There are 13 letters in the words "quarter dollar;" 13 letters in "E Pluribus Unum;" 13 stars at its side; 13 bars on the shield; 13 leaves on the palm in the eagle's claws, and 13 leaves on the sheaf around the head of the Goddess of Liberty."

THE CONSTITUTION OF THE MENTAL SCIENCE ASSOCIATION—is given in full in *Freedom* for April 3. The purpose of this association of which Helen Wilhans is National President, is to spread, through organized effort, the doctrines and teachings of Mental Science. All who are interested in this work, of whatever sex, creed or color, are invited to co-operate by association, either as a member at large or by affiliation through local Temples wherever they may be organized. For further particulars address the National Secretary, box 17, Sea Breeze, Fla.

A NEW TEMPLE—is to be built in Philadelphia, Pa., for the Spiritualists. It will be located in the heart of the city. The First Association of Spiritualists, the oldest one on the American continent, has decided to erect this Temple, having had several bequests for this object, one of them amounting to \$25,000. The anniversary services this year were held by this Association amid considerable enthusiasm. Medals were made and distributed, having on the one side the bust of Andrew Jackson Davis and on the other the home of the Fox sisters. We hope that the Temple will be completed within a reasonable time.

FREETHOUGHT INSTITUTE IN LONDON.—A fund is being raised in England for the building and endowing of a Freethought Institute of learning, where philosophy, literature, psychology, ethics and sociology shall be taught, as also elocution, the dramatic and fine arts. Provision will also be made for Sunday lectures, recitals and music, with a department for youthful classes.

No intoxicating liquors will be allowed on the premises, but a smoking-room,



with games other than cards will be tolerated.

Geo. Anderson, an octogenarian, leads the subscription with a donation of \$75,000. Another \$75,000 is expected from other sources.

Any person desiring to communicate with the management, can address Chas. A. Watts, 17 Johnson's Court, Fleet street, London, Eng.

**A MIRACLE OF SCIENCE.**—Two hours and a half from a tree growing in the forest to its conversion into a printed newspaper, is reported to have been realized at Eisenthal, in Australia. At 7:35 in the morning three sturdy trees were cut down, and carted to the mills. The bark was stripped, the logs were split and were quickly converted into pulp. At 9:34 the trees had been converted into sheets of paper, taken to a printing office, and at 10 o'clock thousands of copies were in circulation.

**HOW SHOULD DOCTORS BE PAID?**—It is often discovered that the so-called unenlightened nations are able to teach some things to those highly civilized. It is surely more rational to pay a physician to keep one well, rather than to leave him to reap his own harvest when illness occurs.—“The Chinese physician,” says *Modern Medicine*, “receives a salary from his patients as long as they are well, but as soon as they get ill his pay stops. Some American families, not disdaining to learn something from the other side of the world, have partially adopted the same plan; that is, they pay the salary whether they are sick or well; and it is, of course, to the interest of the doctor to keep them well as far as he can, to save himself the trouble of attending them. When the Chinese method, or the American modification of it, comes into general practice, it will be to the interest of the physician who has charge of a family to study each member of it physically, mentally, spiritually; to prescribe for them correct environment, proper diet, and healthful habits; and to labor with the view of inducing them to keep in touch with all these.”

#### THE GODLINESS OF DRESS—

Is the title of an excellent article in *Eleanor Kirk's Idea* for April. It advocates the idea of adopting “the pretty and artistic in dress,” and contends that the New Thought of these days requires us to cultivate a love for the beautiful, both in our personal appearance and our surroundings—and she is right.

#### THE BIRTHDAY EDITION OF THE BANNER OF LIGHT.—

One of the finest productions of the Spiritualist press is the current issue of *The Banner of Light*, which is their forty-fourth birthday number. It is neatly printed, has a fine cover and contains a symposium of articles embracing much that is of interest to the people at large. Many of the older workers among the Spiritualists have articles in the number, and pictures of several of the prominent ones lend a pleasing effect to the pages. Among these is an article by and portrait of Andrew Jackson Davis.

#### A NEW BUT LIMITED CURE FOR INSOMNIA.—

A recent dispatch from Chicago gives an account of numerous original remedies for insomnia which were offered by members of the West-end Woman's Club during a discussion of the “Disease called American Nerves.” Mrs. John Henry Hopkins, wife of the rector of the church of the Epiphany, had what was considered the most original remedy.

“When I find myself wide awake at night and see no relief,” said Mrs. Hopkins, “I begin to hang up all my dresses in a closet—that is, mentally. I take the black ones first, then the green ones, then the blue ones, and then brown ones. In the morning I wake up where I left off.”

One of the ladies asked what a woman who had but one dress could do.

#### SYMPATHETIC TELEPATHY.—

At Kalamazoo, a daughter was born to Mr. and Mrs. Edward Kastead, and a son to Mr. and Mrs. Frederick Kastead. Both babies weighed exactly 12 pounds and both were born in the same house at exactly the same hour. The fathers are twins, as are also the mothers, and the couples were married a year ago



last November and have lived together as one family.

**ARE WE TO HAVE A NEW DISEASE?**—What might bethermed the "elevator disease" is brought to our notice by a London paper quoted in *The Scientific American*. If what it tells us be true, people with weak hearts had better climb ten flights of stairs than ride up in the elevator. "Lift attendants have died sudden deaths; people with weak hearts have noticed ominous sensations when in the elevator. We are told the sudden transition from the heavier air at the foot to the lighter air at the top is extremely trying to the constitution. Most people have experienced singular sensations of internal collapse when the lift floor sinks beneath their feet, but none suspected that the results might be so serious."

**WIRELESS TELEGRAPH TO EUROPE.**—Tesla is arranging to telegraph to Europe without using wires. It will be some little time yet ere the results will be known to the world. However, the effort will be prominently before the public, and is designed to create general interest in the electrical features of the Pan-American Exposition, especially those features that have to do with telegraphy.

**THEOSOPHICAL BRANCHES.**—Col. Henry S. Olcott has issued charters to 570 branches of Theosophists. His headquarters are in Madras, India.

### ASTROLOGY MADE EASY,

or *The Influence of the Stars and Planets Upon Human Life*. By the aid of this book you can read the character of yourself and friends, tell what business you are adapted to, whom you should marry, etc. It is equal to any dollar book published upon the subject. 54 pages, double column. Price, 10c.

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## BOOK REVIEWS.

**THE PSYCHIC AND PSYCHISM**—Is a new book just from the press which is sure to prove one of the most popular issued in recent years along the line of which it treats. The author, A. C. Halphide, M. D., has already made himself famous by his work on hypnotism and suggestive therapeutics, entitled "Mind and Body."

"The Psychic and Psychism" is designed to meet the demands of the people for a simple, concise statement of the elements of psychism. It possesses the same admirable qualities of his other book alluded to above in that it is sufficiently advanced to be of interest and help to the scientific man and yet plain and simple enough to be intelligible to the beginner. The author certainly has carried out his purpose, which he said was to simplify and explain a rather mysterious subject. No metaphysical discussions have been indulged in.

We give the names of the chapters of the book in order that an idea of the scope of the work may be gained. They are: "Psychism," "The Psychic," "Psychic Development," "Suggestion," "The Rational of Psychopathy," "Telepathy," "Clairvoyance and Clairaudience," "Psychometry," "Sleep and Dreams," "Somnambulism and Trances," "Spiritism," "The Future of Psychism."

When it is considered that this book is written by a student and teacher of many years' experience and of unquestioned ability, possessed of a clear analytical mind, it is easy to foresee that it will meet with a ready sale.

Many of those to whom we have supplied "Mind and Body" write us that they find it a most satisfactory book and value it "next to Dr. Hudson's 'Law of Psychic Phenomena.'" We are sure they will be equally pleased with this later work.

The book is for sale by the author, 3217 Wabash avenue, Chicago, for \$1. or will be sent by us on receipt of price. It will be given, together with THE



PSYCHIC DIGEST for one year, both for \$1.50. Address The Psychic Digest Co., Columbus, O.

**SELECTIONS FROM GEORGE MACDONALD; OR, HELPS FOR WEARY SOULS**—Is the title of a little snowflake of a book compiled by J. Dewey.

Every lover of MacDonald will meet an old friend in these pages, and every hungry and thirsty soul will find comfort and strength on every page. George MacDonald saw deep into the heart of things and comprehended the grand issues of life. Before the metaphysical movement started in this country we find him saying such truths as we think are new and printed for the first time in our present day magazines. Here is one: "The Spirit of God lies all about the spirit of men, like a mighty sea, ready to rush in at the smallest chink in the walls that shut Him from His own." And this: "There is a great power in quiet, for God is in it." He tells us also: "Love itself is the only true nearness." And, "Oneness with the Mighty All is the one end of life." Who can improve upon this definition of Truth? "Truth is a very different thing from fact; it is the loving contact of the soul with spiritual fact, vital and potent." "Truth in the inward parts is a power, not an opinion." Here we have it in a nutshell: "The cure of all ills is neither more nor less than more life."

The book is for sale by the Purdy Pub. Co., McVicker's Bldg., Chicago. Price, 50c; or it will be furnished with THE PSYCHIC DIGEST one year, both for \$1.25. Address Psychic Digest Co., Columbus, O.

**A COMPLETE TEXT-BOOK ON THE SUBJECT OF SUGGESTION AND SUGGESTIVE THERAPEUTICS**—Will be found in the bound volumes of THE SUGGESTER AND THINKER which we have prepared and can now supply, completely indexed. We venture to assert that these numbers contain the most complete and valuable instructions ever issued on these subjects, and no student of Suggestion, Mental Science or Psychic Phenomena can afford to be without them.

In the first volume we have placed all the numbers of '99, also January, '00, which is included because it is the same size, (9x12). This, neatly and substantially bound will be furnished for \$1.00. Of 1900 we have seven numbers left in stock. These are larger in size (12x14) and contain much more reading matter than seven of the smaller size, and, in one volume will be sold for 75c. To those who order both volumes we will send free, the four numbers of '98, all that we have in stock.

In these two volumes will be found four articles by the eminent Dr. Thomson Jay Hudson, also his portrait and biographical sketch, which we have been told by many are alone worth the price asked for the whole. In addition there are many articles by the well-known pioneers in Psycho-Therapy, viz., Dr. Pitzer, Dr. Sahler, Dr. Parkyn, Dr. Potter, Dr. Bradt, Dr. Keyes, etc. The portraits and sketches of eminent leaders and researches along these lines are another valuable feature. In this limited space only a slight idea of the value and scope of the work can be given. All the contributors whose articles appear are well known writers and authors, and their best thoughts, as given here, will prove invaluable to all students of Psychic phenomena.

It is said by those who are in a position to be best informed that the century which has just dawned is to be noted for its researches and developments in Psychic Science. How valuable, then, will this collection of the best thoughts of the leaders in this great movement prove to be!

They have already done much to awaken the wonderful interest in Psychic study which we now see manifested, but the writers, like all who are far in advance of the age in which they live, will be more appreciated in the years to come, than in the present day.

Let us have your order soon, as our supply is limited and will soon become exhausted.

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## NEW BOOKS RECEIVED.

THE PSYCHIC AND PSYCHISM; A Study of the Inner Life of Man. By A. C. Halphide, A. B., M. D., B. D., etc. 12mo; cloth; 228 pp. Price \$1. Published and for sale by the Authors' Pub. Co., 3217 Wabash avenue, Chicago, Ill.

THE POLITICAL ECONOMY OF HUMANISM. By Henry Wood. Cloth; 12mo; 319 pp. Price: Paper, 50c; cloth, \$1.25. Published and for sale by Lee & Shepard, Boston, Mass.

MENTAL SCIENCE. This consists of a bound volume of the first six numbers of the monthly magazine of that name, published by Eugene Del Mar, 27 William street, New York.

THE PROCESSION OF THE PLANETS. By Franklin H. Heald. Paper; 83 pp. Price, \$1. For sale by the author, 331 West Fourth street, Los Angeles, Cal.

## NEW PUBLICATIONS.

ZODIAC—As the name indicates, is a journal devoted to Astrology. In addition to astrology, there are phrenology and miscellaneous articles of general interest. It is published monthly by the Zodiac Pub. Co., 120 Tremont street, Boston, Mass. Ten cents a copy; \$1 a year.

REALIZATION—Edited by Joseph Stewart, LL. M., is a very neat and complete magazine. It is intended to supplement general New Thought literature by presenting matter in special treatise form and with the advantages of treatment which the periodical characteristic affords. Its office is, therefore, unique. The following subjects will be considered in future numbers of the magazine:

"Passive Concentration and Finding the Self."

"The Silence and Knowing the Self."

"Rapport with the Universal."

"Active Concentration."

"The Psychic Breathings."

"Prana-Yama and Control and Direction of Psychic Energy."

"Self Psychic Healing and Its Basic Principles."

"Yoga System of Concentration and Meditation."

"Studies in Subliminal Consciousness and the Supernormal Faculties or Those of the Subliminal Self."

\$1.50 a year. Issued bi-monthly, 1540 Howard avenue, N. W., Washington, D. C.

But Mr. Stewart does not publish the only *Realization*. Evelyn Arthur Lee, Ph. B., and Agnes Chester See, D. M., of Kalamazoo, Mich., also publish a journal under that name. *The Kalamazoo Realization* is devoted to Higher Thought and appears the first of each month. Price 50c a year. Street address, 432 Academy street.

THE INTERPRETER—Edited by Rev. George Chainey, who is the conductor of the School of Interpretation, to the advancement of which the magazine is naturally devoted. It must not be considered as simply an advertisement for that school, however, for it is not. Dr. Chainey claims that the Bible is inspired and that he possesses a key to it. Monthly; \$1 a year; 10c a copy. 1021 Masonic Temple, Chicago, Ill.

HOW TO SUCCEED—A monthly journal of Self-Help. One would naturally predict that this journal will be a success, for the editor believes he knows how to succeed, else he would not be telling other people. The motto chosen is certainly appropriate and is as follows: "Success is the realization of the estimate which you place upon yourself." Published every month by the Success Pub. Co., 506 Masonic Temple, Minneapolis, Minn. Fifty cents a year; 5 cents a copy.

OUR HOME RIGHTS—The official organ of the U. S. Confederation of Medical Rights Leagues, has just made its first appearance. It advocates reform in social, political and religious life. Medical legislation receives special consideration in the April number. This journal will be welcomed by many as an advocate of medical freedom. Immanuel Pfeiffer, M. D., is the editor. Fifty cents a year; 5 cents a copy. 71 Boylston street, Boston, Mass.



**THE HOLIDAY EXTRA**—An illustrated holiday magazine of metaphysical and applied science. Issued every six weeks and edited by C. Josephine Barton, 3332 Troost avenue, Kansas City, Mo. Single copies, 10 cents; \$1 a year.

**THE INDIVIDUALIST**—A monthly journal devoted to personal development and the realization of the best of life. The mission of the journal, "To assist in the recognition and expression of relationship with the great source of life," is certainly a noble one. W. Shoemith, Philippi, W. Va., is the editor. Single numbers, 10 cents; \$1 a year.

**SOUL AND MIND**—Is the name of a new Spiritualistic magazine edited by Maud Moore of Denver, Col. The magazine is devoted exclusively to Spiritualistic topics and soul culture and will be found to be of great interest to Spiritualists. Monthly; \$1 a year; 10 cents a copy.

"Cultivate the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by wisely training all three together that the complete man can be formed."—Samuel Smiles.

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To search the shores of Doubt—in midnight hid;

To give, if such there be, new worlds to light,

And that we have, with better day  
make bright!

J. H. Dell.

Self-trust is the first secret of success, the belief that you are here, the authorities of life put you here, and for cause, with some task strictly appointed you in your constitution, and so long as you work at that you are well and successful.—Emerson.

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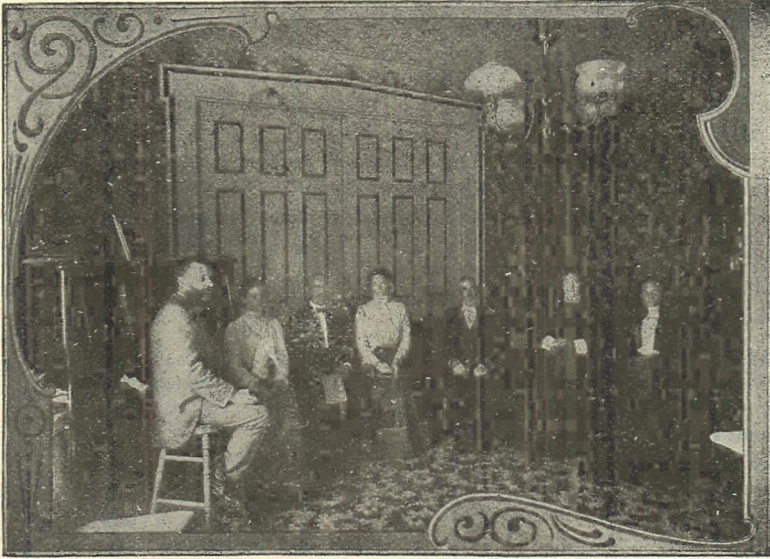


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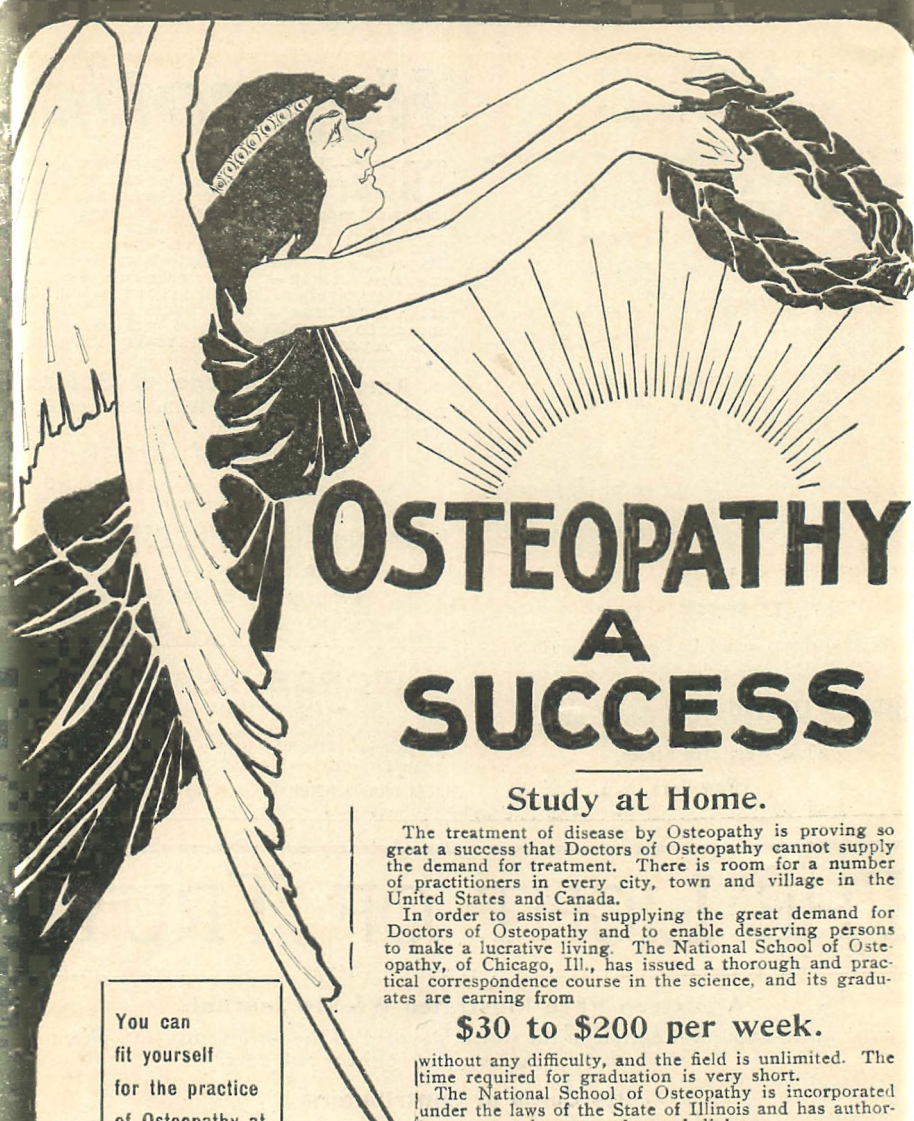
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